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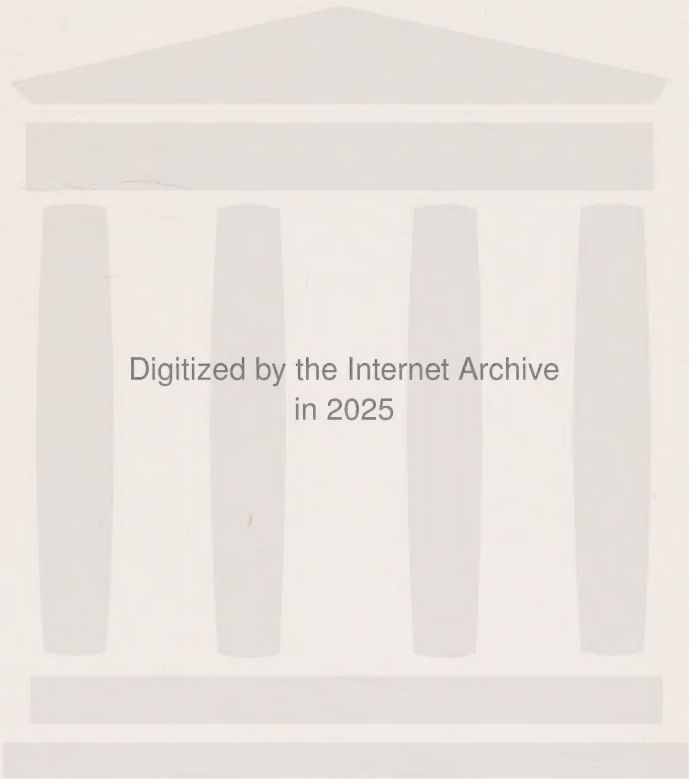
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SYSTEMATIC THEOLOGY

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Systematic Theology

BY

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PRESIDENT EMERITUS AND PROFESSOR OF SYSTEMATIC THEOLOGY IN THE EVANGELICAL THEOLOGICAL SEMINARY

In Him was Life; and the Life was the Light of men.
John 1: 4.

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To

MY STUDENTS

AND TO THE

MINISTERS OF THE EVANGELICAL ASSOCIATION

IN GRATEFUL RECOGNITION

OF THEIR KINDLY AID AND SUGGESTION

THIS VOLUME

THE FRUIT OF MUCH CAREFUL STUDY

IS RESPECTFULLY

INSCRIBED

AUTHORIZATION

The General Conference of the Evangelical Association, convening at Cedar Falls, Iowa, in October, 1919, passed the following resolution, as recommended by the Committee of Publishing Interests:

Whereas, A communication from Dr. S. J. Gamertsfelder, with reference to the publication of his "Systematic Theology," was referred to this Committee; and

Whereas, The Board of Bishops has recommended that the book be introduced into the plan of study for our preachers, and the Board of Publication has recommended its publication; therefore

Resolved, That we recommend that the work on "Systematic Theology" by Dr. S. J. Gamertsfelder, as revised, be published by our Board of Publication.

PREFACE

THE contents of this volume consist substantially of lectures on doctrinal theology delivered before the students in the Evangelical Theological Seminary in recent years. The only apology I offer for adding another book to the many already published on this subject, is the great need and urgent demand among us for a doctrinal statement of our faith. God gave to men a special revelation of Himself and the way of life, which shall not pass away until all be fulfilled; but the interpretation thereof is always determined by the knowledge and the experience of the interpreter. Theology is a growing science, and every age formulates its own system of doctrine. It is the author's firm conviction that the final apologetic of the Christian faith will be a rational system of theology, firmly rooted in the Scriptures and verified in Christian experience. God has given us the Bible as an infallible rule of faith and conduct; but He has also given us a rational mind to interpret His Word.

The absolute sovereignty of God, the saviourhood of the Trinity, and the inalienable, yet limited freedom of man, are the fundamental and unifying principles of the system of doctrine herein set forth. I do not wish to be understood as assuming to speak with dogmatic authority; for no human being is able to comprehend fully the ways of God with the children of men. I can not hope to convince all my readers of the truth of the teaching that all our thoughts of God and of His dealings with mankind must finally agree with the principles named; yet I may humbly say, that after prolonged, diligent and prayerful study, I have been rewarded with the heart-quieting conviction that the plan of salvation offered in the Gospel of Jesus Christ, is in perfect accord with the absolute sovereignty and perfect goodness of God and the inalienable, limited freedom of man. I

deem it a great privilege to publish to my brethren in the ministry, and to all others who may wish to know, my newly found joy in the study of the Christian religion to the everlasting honor and glory of my Lord and Master.

The great need of our day is a theology that can be preached. Any doctrine that does not appeal to the sinner's mind and conscience, or does not enlighten, strengthen and sanctify the believer, is not entitled to a place in a system of doctrine designed for modern use. A goodly number of those who have studied this simple yet rational outline of theology, also preach it with great joy and gratifying results.

Invoking God's blessing on this modest attempt to speak to the glory of His name, I commend this volume to all who may be seeking a rational basis for the Christian faith and solid ground for religious joy, cherishing the fond hope that it may accomplish something in promoting the reign of God's love in the hearts of men.

S. J. GAMERTSFELDER.

The Evangelical Theological Seminary
Naperville, Ill., June, 1921

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SYSTEMATIC THEOLOGY

INTRODUCTION

God is the Personal Spirit, perfectly good, who in holy love creates, sustains and orders all.—W. N. CLARKE.

Der Tod Jesu Christi ist das geschichtliche nothwendige Ergebniss aus der Offenbarung der heiligen Liebe Gottes in der sündigen Menschheit.—KAFTAN.

It is Infinite Mind or Intelligence that constitutes the reality of the world, not simply as its external Creator, but as the inward Spirit in and through which all things live and move and have their being.—PRINCIPAL CAIRD.

The nature of a thing is the order of its activity.

"The lowliest thing that lives, as well as the loftiest thing that lives, lives by laying hold on that which lies beyond itself;" the believer lives the Christian life by laying hold on God through Jesus Christ.

Systematic Theology

INTRODUCTION

I. Definition of Theology

The term Theology signifies literally the science of God; the science of the being, the attributes and the providence of God. In common usage, however, the term has a broader meaning. In its broadest sense theology includes all those subjects that are properly offered in the curriculum of a theological seminary. In its restricted sense the term indicates only that department of knowledge which has for its subject the existence, the nature, and the attributes of the Divine Being. Since the time of Abelard, in the first half of the twelfth century, the whole range of Christian doctrine has been commonly included in the term theology. When the term theology is unmodified it usually bears the broader meaning, but when limited by some qualifying word it must be taken in a restricted sense.

1. *Definition of Systematic Theology*

Systematic Theology is the science which treats of God, the Supreme Being, and the relations existing between Him and the universe, by setting forth the facts pertaining to these subjects in the form of doctrines and arranging them in a system according to some accepted, underlying, unifying principle.

Dr. W. A. Brown says: "Christian Theology is that branch of theological science which aims to give systematic expression to the doctrines of the Christian faith."[1]

[1] Christian Theology in Outline, p. 3.

The definitive terms that are found in our definition of Systematic Theology are significant, and should be carefully noted. The subject-matter includes, in the first place, the nature and being of God. This gives us occasion to treat of the commonly conceived attributes and characteristics of the Divine Being. In the second place, the subject-matter also includes the relations existing between God and the universe. There is therefore included in our treatise the subjects of creation, providence and the salvation of mankind.

Our definition states, furthermore, that the facts which constitute the subject-matter of systematic theology must be formulated into doctrines. By the term doctrines we mean the settled convictions of theological import acquired through a careful investigation of facts and their logical relations to each other. It is these convictions, carefully set forth in general principles and concisely stated, that constitute the doctrines which we aim to formulate into a system. It is essential that every doctrine be definitely stated and rationally defended. We hold that the chief task of a system of Theology is to formulate and articulate the doctrines of our holy religion, and to defend them by logical and rational arguments drawn from both general and special revelation.

Another significant phrase in our definition must yet be considered. The arrangement of doctrines into a system must be made in accord with some accepted unifying principle. It is necessary that doctrines be properly articulated. The historic development of the Christian Church has been characterized by the rise and defense of various systems of theology. Consequently theology in its broadest sense naturally branches out into various divisions. The main divisions are Catholic and Protestant. The latter is further differentiated as Lutheran, Reformed, Calvinis-

tic, Arminian, and other minor divisions. The differentiating factor of the various systems of theology is the underlying, unifying principle. Protestant theology rejects the false claims of the Catholic hierarchy and the unreasonable dominance of the priestly office. The Calvinistic faith makes the absolute decrees of God operating from all eternity the unifying principle. The Arminian theory construes all its doctrines under the unifying principle of human freedom. Any system of theology that would attempt to construe some doctrines under one unifying principle and others under a different principle would be like a house divided against itself; it could not stand. Some inconsistencies may still be found in these various systems of theology, for none is absolutely perfect. Frequently, however, alleged inconsistencies are only apparent and will disappear with a better understanding of the subject. Our aim is to eliminate all real inconsistencies and to reduce to a minimum these apparent contradictions, and to give a reason for the faith we hold. Our age demands a rational and plain theology.

The theology of the Evangelical Association belongs properly to the Arminian type, but is especially characterized by certain modifications determined by the spirit and life of the spiritual sons of Jacob Albright. We hope to be able to point out and justify these differentiating features as we proceed with our study.

2. *Synonymous Terms*

In theology, as well as in other literature, synonyms are in common use. The term dogmatics is sometimes used as a synonym for systematic theology. The term is often used to distinguish between a body of divinity as such and Christian ethics. Specifically, dogma denotes a conviction which is regarded as established

and not held merely as an opinion. The term stands for some positive theological statement derived either immediately or by deduction from Divine Revelation and enunciated as such by some recognized church authority. The significance of the term dogma is derived from an old usage of good Greek in which *dokei moi* means not only "it seems to me," but also signifies, "I have definitely determined the subject considered by a thorough investigation, so that it has become for me an established truth." In theology the term dogma stands for an established truth authoritatively announced. Dogmas are theological principles of a fundamental and authoritative character.

The German word *Glaubenslehre* is used as a synonym for systematic theology. The term is rich in meaning, but the English language has no single word that can be used as its equivalent. The best literal rendering of the term is, science of the faith, or that which is taught as faith.

It is common in our day to use the terms Christian Theology and Christian Faith as synonyms of Systematic Theology. But it is scarcely necessary to add the qualifying term Christian; for none will understand us to refer to any other system or accepted fundamental truths than those which pertain to the Christian religion.

3. *Theology Related to Religion*

Theology is a science, but religion is an art. Every science treats of facts related to some art or arts. Systematic Theology treats of the fundamental convictions that constitute the essence of the Christian Religion. Theology and religion are intimately connected; they are, in fact, mutually dependent. Religion is a life, it is the life which a man lives when he

walks in right filial relation with God his Father. It involves fundamental convictions of God's nature, of His requirements, and of His mercy and love. Theology is the intellectual apprehension and proper presentation of these fundamental convictions of the religious life. Dr. Augustus Hopkins Strong has fully and tersely expressed the idea of religion in saying: "Religion in its essential idea is a life in God, or, in other words, a life lived in recognition of God, in communion with God, and under control of the indwelling Spirit of God."[1]

Certainty of Christian truth can come only in the wake of personal experience of salvation. The final test of theology is always ethical conviction. It follows very naturally and logically, that Christian Theology can not be full-orbed and clearly set forth without a deep religious experience. Religion is a life, a spiritual experience, in which the intellect, the affections and the will are conjointly active. But these activities of man's religious nature can not be sustained very long without a solid basis of truth to support them. An intellectual unfolding and a firm grasp of religious verities become a necessity. As a general truth this applies to all religions, but it has special significance when applied to the Christian Religion.

The Christian Religion is a spiritual experience based on faith in God, the Creator and Ruler of the universe, who is revealed in Jesus Christ, the Son of His love, whose revelation is given us in the New Testament Scriptures. Christian Theology is the science of the Christian Religion. The essence of the Christian Religion is supreme love to God and equal love to our fellowmen. The essence of our holy religion is absolute and permanent, it abideth forever. What is absolutely true in one age can not be false in another

[1] Systematic Theology, p. 12.

age. Its intellectual apprehension and dogmatic statement may vary with the progress of the race. The founder of the Christian Religion has indeed said: Heaven and earth shall pass away, but my words shall not pass away. (Matt. 24: 35.) But the words of Jesus are not dogmas, they are the human expressions of His religious life, they are the verbal signs of His life lived in God.

Man is a religious being, he is dependent on God his Creator and Redeemer. Religion is the life lived in recognition of superhuman relations. This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. (John 17: 3.) Religion may be expressed in terms of knowledge. But it is most frequently expressed in terms of affection and will. Religion is the response of the soul going out toward God in holy love. It manifests itself in worship, in trust, in obedience, in self-surrender and prayer. In these forms of activity the soul responds to the authority of a higher power and enters into fellowship with the Infinite. A religion is true just in so far as it embodies right conceptions of God and of His relations to man. Pagan religions are based on erroneous conceptions of God, consequently their teaching on man's relation to the Supreme Being or beings is steeped in superstition and mixed with error. The pagan religions contain some truth, but since so much error that degrades is found in them, none of them can be called true religion.

It is evident from these considerations that theology is grounded in religion. Every doctrine has its tap-root in religion. The content of religion is greater than that of theology. The facts of religion enter into theology only so far as they can be definitely apprehended and expressed. It must be admitted that the subconscious forces and activities of the soul con-

stitute an important factor in the religious life. However, lying beneath consciousness, they can not be formulated in doctrinal statement.

The religious life has in reality three essential moments: In the first place, there is an inward revelation traced directly to God; in the second place, subjective piety, the soul's response to God in holy living, the natural product of the first moment; in the third place, the historical expression of the religious life, namely, rites, formularies of faith, doctrines, dogmas, sacred books and sacred institutions. The first of these moments is unconditional, for there is a light from God that lighteth every man that cometh into the world. The second is conditional and internal. It is determined by man's response to the light given him. The third moment is purely external and the final product of the first and second. Any one that gives due attention to this short psychological analysis will be rewarded with a clearer insight into the philosophy of religion.

II. Systematic Theology Related to Other Branches of Theology

The different branches of theology are not isolated. If this were the case, there would be no unity in a theological education. Some of these branches are more closely connected than others. Systematic Theology presupposes some knowledge of all other theological subjects.

1. *Related to Exegetic Theology*

Systematic Theology is very closely connected with Exegetic Theology. The doctrines which form the subject-matter of our science are grounded primarily in the Scriptures. The final purpose of exegetical study is to read the Scriptures correctly and to give their true interpretation. Since doctrines are formulated chiefly from the Scriptures, and since doctrines constitute the subject-matter of Systematic Theology, it is clearly evident that Exegetic Theology should precede Systematic. It is only after the Scriptures have been properly read and interpreted that their content can be formulated into trustworthy doctrines. Although a general knowledge of the Scriptures must precede the formulation of doctrine, yet because of their mutual dependence, exegesis may be pursued very profitably simultaneously with an effort to systematize doctrine. At the same time, it is plainly evident that ability to interpret the Scriptures will be greatly enhanced after an effort to systematize its doctrines has been made.

A thorough student of theology will not neglect the study of the Scriptures. He will apply the principles of hermeneutics most faithfully and conscientiously to ascertain the true meaning of the Scriptures. He will

welcome every well established principle of historical exegesis, and he will recognize the fact that the most reliable interpretation of the Scriptures is that which strikes its roots down deep into grammatical and philological exegesis. In reference to higher criticism the thorough student will weigh very carefully all arguments in favor of any new theory of revelation, and yet not be dogmatically unwilling to abandon old and worn-out views of inspiration and interpretation. The foremost evangelistic prophet of the Old Testament understood God to say: Come, now, let us reason together.

2. *Related to Biblical Theology*

Biblical naturally follows Exegetic Theology. They are, in fact, so closely connected that they are often taken together as one discipline. It naturally follows that as soon as the facts of revelation are clearly apprehended they should be articulated and formulated into doctrine.

It is the function of Biblical Theology to relate and combine the teaching of the Scriptures on a certain subject and construct them into a doctrine. It is, in fact, the historical development of the truths of the Christian Religion, contained in the canonical books of the Old and the New Testaments. The work of constructing and formulating doctrines covers a broad field, and should not cease when the student begins Systematic Theology. However, as a discipline in a theological course, Biblical should precede Systematic Theology. The bearing of the former study on the latter is self-evident. If our science systematizes doctrines, the material to be systematized should be on hand at the beginning, at least to a considerable extent. To be skilled in the art of constructing the teachings of the Scriptures into doctrines is one of the most important attainments of a good theologian.

In modern times the study of Biblical Theology is broken up into fragmentary parts. For instance, courses are offered in the Old Testament on the Pentateuch, on the Psalms, or on prophecy both pre-exilian and post-exilian, and the study of the New Testament is divided into courses, on the "Sayings of Jesus," on Pauline, Petrine, or Johannine Theology. Because of the extensive research in recent years bearing on higher criticism, all the more importance attaches to the subject of Biblical Theology. It matters not in what historic form the Christian faith be expressed, it remains an imperative necessity, that the views of God and the world, of revelation and salvation, be concisely stated in doctrine and rationally woven into a system. A thorough divinity student will find it very profitable to continue the study of Biblical Theology.

3. *Related to Historic Theology*

Church History is a fundamental discipline in a theological education. New interest attaches to it as the Church advances. In Church History we investigate the forces and conditions that develop the Church life, have developed in the particular forms in which opinions; we seek to explain why the doctrines, that aim to give an intellectual statement of the religious life, have developed in the particular forms in which we find them. Dogmas are the historic expressions of the state and progress of the religious life. History of doctrine gives us the result of doctrinal construction. These results have some bearing on the work of systematizing doctrines.

Although creeds and symbols are a great benefit to a student of modern theology, yet they do not stand as having final authority. They themselves must be

tested by the experience of the ages and by sanctified reason. This principle is applied in all branches of knowledge, and theology is not a finished product, but is a growing science possessing characteristics in common with all other living sciences. Some of the crude and fragmentary views of God and His relation to the world held in former days have prepared the way for better things. By the dead stepping stones of our mistakes we rise to nobler thoughts. Alchemy, with all its vagaries and bold-faced mistakes in a less enlightened age, has rendered most valuable service to chemistry. The work done in preparation can not be wholly ignored. In like manner astrology prepared the way for astronomy. The facts that the early explorers of the heavens recorded may be utilized in the science of astronomy in our day. In like manner, may the student of theology in this scientific age be greatly benefited by the study of the doctrinal opinions of former times, whether they be tinged with error or not. Real genuine facts in the experience of the human race should always be taken into acccount, but the manner in which these facts have been constructed into a system of doctrines is open to criticism. Even in our day, in the bright light of this scientific age, scientific minds are found constructing, out of the same written revelation and common Christian experience, so-called Christian doctrines that are diametrically opposed to each other.

History discloses not a few evident errors of theology in the past. What is so freely admitted of the past must also be admitted of the present. As Protestants we do not subscribe to the doctrine of Papal infallibility, neither do all Protestants accept the doctrine commonly called baptismal regeneration. The Christian Church of today is divided on the doctrinal statement of some of the most vital points of the

Christian life. But there is no occasion for alarm, for the Church has never been a unit on doctrinal statements, and no inductive science is absolutely perfect. However, where to draw the line of approval and disapproval among the creeds of different faiths is not an easy task. What is called orthodoxy in one decade may be called heterodoxy in the next. What is called sound doctrine today may be labeled fanaticism tomorrow. While we seek to know the truth there is no ground for boasting that we are free from all error. In any case, hasty conclusions in criticism should be avoided, and hearsay testimony should be rejected.

The accepted creeds of the early Christian Church give us in general the essential truths of our holy religion. What is so frequently labeled heresy is no more than the slight aberrations of the great outlines of Christian truth. The bearing of a student of theology in our day toward the expressed doctrinal opinions of former periods should be that of a friendly inquirer. We can not dispense with Historic Theology. Historic and Systematic Theology are closely connected, and while the former logically precedes the latter, they are nevertheless mutually dependent.

4. *Related to Comparative Religion*

Comparative Religion as a theological study is of recent origin. It properly includes three related subjects, namely, the history, comparison and the philosophy of religion. It had its origin in Comparative Linguistics. A few centuries ago Christians had but little knowledge of any religion except their own and Mohammedanism. Today it has become a common discipline in a theological education.

Linguistic studies and the discovery of the sacred literature of heathen nations have opened the way for

the study of Comparative Religion. No one has done more to introduce this new science than Professor Max Mueller, the noted scientist. A study of the language of a nation precedes the study of the religion of that nation. The aim of the study of Comparative Religion is the collection, the collation and explanation of religious phenomena, in order to discover the genesis, the nature, the development and laws of the religious life in general. The bearing of this new science on Systematic Theology lies on the surface. It greatly widens the field for gathering and generalizing religious phenomena. A better understanding of the nature of heathen religions has contributed much toward the removal of unjust criticism of every thing that is foreign; it has also done much to undermine the unwarranted hatred harbored by both Jews and Christians against all pagan nations. The tendency of the study of Comparative Religion is to broaden one's sympathy for those in the bonds of superstition, and to give a more rational interpretation of religious phenomena in general.

There are other important subjects of study that reflect much light on Systematic Theology, such as natural history, profane history, the mental sciences, philosophy, the ancient languages, especially Hebrew and Greek, but their bearing need not be more fully set forth in this connection. The broadest possible culture should be attained in order to pursue most profitably the discipline of Systematic Theology. In this intensely critical and practical age it behooves us to lay additional emphasis on the truths of experimental religion, in order that we may speak with firm conviction on the fundamental doctrines of our holy religion.

III. Sources of Theology

Where shall we find material out of which to construct a system of theology? Anywhere and from every available source. In the search after theological truth we may learn from any teacher that can teach us, and accept light from any source that can enlighten us. Biblical Theology is properly limited to the Bible for its source, but all the world is open as a field of research for Systematic Theology.

We gather the material we incorporate into our system of theology from every field open to our investigation; however, we distinguish as to the relative value of the material gathered. In the building of a temple some material is far more valuable than other, so in constructing a body of divinity some facts of revelation and elements of Christian experience are far more precious than others. The theologian must be constantly on his guard to give foundation, pillar and post, capstone and trimming, as well as the scaffolding, their proper places in his system of revealed truth.

For the sake of clearness we shall consider the sources of theological material under two heads, namely, nature and special revelation. By nature we include not only the physical universe, but mental and spiritual phenomena as well. There is an outward witness to the existence and perfections of God in the order of the physical universe. There is also an inward witness to the existence and character of God in the heart of every human being; for there is a light that lighteth every one that cometh into the world. The heavens, which declare the glory of God (Psalms 19: 1), are a part of nature and constitute an external witness of God. The Gentiles, which have not the law

but are a law unto themselves and show forth the work of the law written in their hearts, are also a part of nature and constitute a very essential part of the internal witness of the existence and character of God. (Romans 2: 14, 15.) We employ the terms nature and special revelation with the significance commonly attaching to them, meaning by special revelation the Bible, and by nature all the works of God found elsewhere. What is included under these two general heads will be better apprehended by the consideration of some more limited expressions.

1. *The Physical Universe*

Facts that throw much light on the being of God and His relation to the works of His hand are discovered in all parts of the universe. In this connection we must press into service the very comprehensive term universe instead of the term world, because of the enlarged conception and better knowledge of creation in our day. The scientific use of the microscope and telescope have greatly enlarged our ideas of God's handiwork. When we attempt to give expression to our loftiest ideas of God, we do not limit our references to the islands of the sea, nor to the earth alone on which we live, thinking of it as a vast plane overcast with an outstretched canopy made brilliant with gems of light. The limited view of the starry heavens that inspired the Hebrew saint with his lofty ideas of God must give way to the enlarged view of a twentieth century astronomer. In our day we use the diameter of the earth as a measuring rod with which to calculate the extension of the known universe. But even with a measuring rod eight thousand miles in length the figures that must be used to express the length and breadth and depth of the universe far surpass human

comprehension. We can not conceive its greatness. Light travels at the rate of one hundred and eighty-five thousand miles per second, and astronomers tell us that it requires one hundred and twenty years for the light of a star of the sixth magnitude to reach the earth on which we live. The photography of the heavens greatly enlarges our idea of the power and wisdom of God the creator and upholder of the universe.

The microscope also greatly enlarges our range of observation. By means of it we look into the infinitesimal world and behold the wonderful works of God. A single atom of matter is a wonder. He who guides the stars in their course also feeds the birds of the air. He who stretches out the heavens like a curtain and decorates them with sparkling gems, also clothes the lilies of the field with surpassing beauty. By these aids to our sight we discover many marvels of creation that would otherwise be hidden from our view. By the study of the natural sciences our idea of the universe has been greatly broadened. We know ourselves as citizens of a large domain. Whereas our fathers thought themselves to be denizens of a world shut in by narrow boundaries, we have learned to think of ourselves as the heirs of countless ages and the inhabitants of a universe whose boundaries can not be traced by the most powerful magnifying lenses.

The larger conception of God gained by the study of the greatness of the universe is of momentous importance in Systematic Theology. It amounts to an additional revelation, not specifically of the character of God, but particularly of His wisdom and His power. The thought of God as the Almighty comes in its deepest and fullest meaning from the observation of nature. As we study the greatness of creation we are profoundly impressed with the greatness of the Creator.

As we observe the order, the harmony and the teleology of the numberless worlds that move in space about us without any friction, jarring or collision, we are overwhelmed with the marvelous display of Divine wisdom and power. In our day we have more abundant reason than the psalmist had to cry out: The heavens declare the glory of God, and the firmament showeth forth His handiwork. (Psalms 19: 1.)

Natural science has become a handmaiden of theology. Science has not yet finished its work, and therefore its witness on the order of nature is still incomplete, however, it is the only available witness to be found in this field of research. Not all the facts of nature have yet been discovered, nor all its phenomena explained, consequently there is constant danger of arriving at false conclusions. Nature has not yet been fully explored, for the field is boundless and new methods of investigation are being discovered continually. However, a sufficiently large number of natural phenomena have been observed that they may be properly utilized as witnesses of the order and harmony of nature. In order that natural science may arrive at a true interpretation of discovered facts and observed phenomena, she must be respected and allowed perfect freedom. Theology must accept the conclusions of science if they are logically drawn from facts and phenomena adequately verified. We must receive truth from every source. God has spoken through the order of nature as well as by the inspired Scriptures.

The unbiased theologian will make room for the fully verified conclusions of science in his body of divinity. The broader outlook and the clearer insight into the order of nature have a special bearing on two tenets of the Christian faith. Christian Theology holds

that all creation is absolutely dependent on God for its being and preservation. (Romans 14: 15, 17.) Our conception of God broadens as our knowledge of the universe increases. In the second place, all creation is teleological; all the parts of this physical universe work together for some far off eternal purpose of God. The larger the universe, the greater the number of world systems, the more complex becomes our cosmology, and the greater must be the power and wisdom of the Sovereign Ruler of the universe. O the depth of the riches both of the wisdom and knowledge of God! (Romans 11: 33.)

2. *Philosophy*

Philosophy as well as natural science must be accorded a prominent place among the sources of Systematic Theology. It contributes much to a better understanding of some of the subjects that must be considered in a system of theology. Philosophy is the science that investigates the ultimate principles of the universe; it views the facts of existence from a higher standpoint than natural science. While the latter merely observes, examines and classifies facts, the former inquires concerning spiritual meanings. Dr. William Newton Clarke has so well said: "Science seeks to know the universe, philosophy to understand it. Thus in its characteristic endeavor philosophy is closely allied to theology, and is richly helpful to it. The two are friendly fellow students, studying the greatest field of human thought from similar points of view."[1] Philosophy is simply the attempt, by critical and reflective thought, to arrive at comprehensive and systematic knowledge of the form, connection, meaning and purpose of all things.

[1] An Outline of Christian Theology, p. 52.

Thus all the branches of knowledge culminating in philosophy bring their contributions to Systematic Theology. Both the physical and mental sciences bear witness on the constitution of man and on his relation to God. Biology, psychology, anthropology and philosophy seek to interpret man in his relation to the universe; and philosophy joins theology in its endeavor to relate properly the universe to its Creator, the infinite God. Christian Theology is in perfect accord with theology when it attributes the whole universe, in existence, in plan and in end, to the one Supreme Being. Christian Theology, however, is unique when it attributes all to the one God who is the Father of our Lord Jesus Christ, by whom, for whom and unto whom all things were made and have their being. Thus we find the universe, as it is known and understood through the powers of the human mind, becomes a fruitful field of investigation in the construction of a system of theology.

3. *Christian Revelation*

Although a source of Theology nature abounds in evidence of God, so that we may find "sermons in stones" and revelations of God in everything, it is not sufficient in itself to lead a soul to its highest possible attainment in the religous life. God did not purpose to leave man to find his way up into blessed fellowship with Himself unaided by a special revelation. Therefore, God began His supernatural discipline very early, saying to Adam, when he was depressed with the guilt of his first transgression, Where art thou? (Genesis 3: 9.) God intended by this call to direct the misguided fallen pair to the true goal of life. Such special Divine interposition continued as the human race advanced. The sum of these special communications, re-

minding man of his privileges as a personal being created in the image of God, constitutes the essence of the Christian Revelation. The climax of the whole process of special revelation was reached in God's self-revelation in the gift of His Son. In Christian Revelation we include all the special communications of God reaching their climax in Jesus Christ. The essence of the Christian Revelation is Jesus Christ the Son of God.

God spake to the Fathers at various periods in diverse forms and portions. Long before Jehovah called to Moses from the burning bush He caused the hearts of men to burn and throw out a bright light because of the inspiration of the Holy Spirit. Doubtless many of the Patriarchs walked with God and heard His voice in some special revelation which was never recorded in any of the canonical books of the Bible. By these special Divine interpositions new truths were imparted, characters were formed, and forces were set in operation that contributed much toward ushering in the fullness of the time when the incarnate Son of God should give to mankind God's final and perfect revelation of Himself and the way of life. A lengthy preparatory period preceded the written revelation God gave to a chosen portion of the human race.

A large and significant portion of this preparatory revelation is found in the dealings of God with the Jewish race. This does not signify that while God was giving His chosen people a special revelation, He passed by all other nations and left them without any providential training. We firmly hold on the contrary, that God never left Himself without a witness to any nation or to any class of people. The omniscient God chose Abraham and his descendants, because of special intellectual and moral qualifications, to be the bearers of a special revelation to the whole world.

In speaking of revelations preparatory to written revelations, made at sundry times and in diverse portions, we must not fail to distinguish between revelation proper and the record of revelation. Revelations are made by God, while records of revelations are made by human beings inspired by the Spirit of God. When God spake to Adam in the garden of Eden no written revelation was on hand, and there is no evidence that a record of God's words was made immediately. However, in due time a record of this primitive revelation was made and transmitted to the custody of the covenant people. We learn from the record handed down to us that this early revelation was made in the form of a dialogue. God spake to Adam and the man heard a voice in the breeze of the evening and replied. Nothing is reported concerning any written document. So likewise, when God spake to Abraham no written instrument was employed. In this instance also the record says something about God speaking, but much more is said about the deeds of God. It was what God did for Abraham rather than what He said to him that developed the life and character of this friend of God. It will be found by a careful study of the Old Testament that the revelations given in diverse forms consisted chiefly in deeds. What God said constituted but a small part of the revelation given. In general, considerable time elapsed between the original imparting of a Divine revelation and recording the same. It is well to bear in mind also that no form of words and no figures of speech and no symbols of thought constitute the essence of revelation. The essence of revelation consists of a thought of God projected into the mind and heart of man and recognized as such in his own consciousness. A revelation is something apprehended by man.

The Old Testament is replete with reports of revelations of God given to His people. God revealed Himself and His will by His providential care and His judgments. He also revealed himself by institutions of worship, by means of which He inspired His people with penitence and faith, with piety, hope and trust. God entered into the very life of Israel, by the service of prophets. Although the prophets were wont to say, Thus saith the Lord, yet the life and the character of the prophet constituted the strongest evidence to the people that he was the mouthpiece of Jehovah.

The Scriptures are a record of the revelations God made at sundry times, but it is very necessary that these records be properly utilized in constructing a system of theology. The Bible is an inspired history of Divine revelations made at different periods of time and for sepcial purposes. We cannot take fragmentary parts and isolated utterances and arrange them mechanically and call the collection a system of theology. A simple collection of the facts and phenomena in the order of nature does not constitute a science, neither is a system of theology constructed in this manner. Revelations must be classified and formulated into doctrines and these properly connected into a system. We must also bear in mind that a form of revelation well adapted at one period for the development of the religious life may not be so well adapted at another period. However, all parts of the record of Divine revelation may serve in all periods to throw some light on the essential truths of the Christian Religion.

Christian revelation culminates in Jesus Christ. All the special preparatory revelations, compared with the full revelation given in Christ, are hardly more than the light of a wax taper compared with the noonday sun. The Divine-human Christ is the sum and substance of the Christian revelation. He is the light that

lighteth every man that cometh into the world. In His light we shall all see the true light of God. Peter's confession, Thou art the Christ, the Son of the living God (Matthew 16: 16), is the keynote of Christian Theology. Paul's answer to the Philippian jailer was, Believe on the Lord Jesus Christ and thou shalt be saved and thy house. (Acts 16: 31.) The creed for holy living taught and preached by the Apostles was simply, Believe on the Lord Jesus Christ.

Christian Theology finds its ultimate source and final authority in the person of Jesus Christ. Aside from Christ God can not be fully known. No man hath seen God at any time, the only begotten Son, who is in the bosom of the Father, He hath declared Him, that is, hath made a final interpretation of Him. (John 1: 18.) No man knoweth the Father save the Son and he to whom the Son willeth to reveal Him. (Matthew 11: 27.) In these passages we have the testimony of Jesus concerning Himself, and the words of His most intimate disciple affirming that the Christ of God is the supreme light of this world and the final revelation of God. Our theology is Christo-centric in the sense that Christ is the highest revelation of the Father and our ultimate authority. Our Christian faith is not rooted in Creeds of Christendom but in Jesus Christ, the Son of God. It is not by philosophical argument that the Christian religion will conquer the world, but by the love and spirit of self-sacrifice of Jesus and His disciples.

When we say that the special revelation of God finds its culmination in Christ Jesus, it is not said that we find in the historical appearance of Jesus in the earth, in any isolated sense, the ultimate source and ground of our Christian faith. Such statements are rather to be understood as including the great historical process in which Christ stands as the center, and

of which He is the constant source of inspiration. Jesus is the sum and substance of all special revelation, because He is causally connected with it all.

In the New Testament we have a perfect mirror which reflects unto us our infallible Christ with absolute authority. We are wholly dependent on the apostles and other inspired organs of revelation so graciously given us at the very opening of this new dispensation. We have no infallible priesthood or Church to rely upon, and therefore need constantly to return to the New Testament as the primitive source of our authority.

IV. Method and Aim

We have noted that Systematic Theology gathers its material from both general and special revelation, that is, from the universe and the Bible. Various methods for arranging this material into a system have been chosen. This variety of methods is largely due to the different forms in which the truths have been apprehended and to the mental peculiarities of the theologian. Again the unifying principle adopted may be better suited to one method than to another. Some regard one truth more central and vital than another and will give it the ruling place. Then another, perhaps no less scientific, will give the ruling place to another truth. No method of systematization has yet been discovered that can justly be claimed to be superior to all others in every respect.

1. *Various Methods Compared*

The various methods of systematizing theological truth most commonly adopted in the past may be classified and compared as follows: (1) The analytic method, represented by Calixtus, assumes blessedness to be the end of all things and then proceeds to consider the means by which it may be attained. (2) The trinitarian method, represented by Leydecker and Martensen, regards revelation as the successive manifestation of the Father, the Son and the Holy Spirit and consequently follows this order of treatment. (3) The federal method, represented by Cocceius and Witsius, makes the covenants the main objects of investigation and the determining factor in the order of the treatment. (4) The anthropological

method makes the consciousness of sin and of redemption the basic ideas and seeks to show how all other truths of salvation are related to these basic ideas. Chalmers and Rothe are leading representatives of this method. (5) The Christological method, represented by Hase, Thomasius, Andrew Fuller and Gerhart, makes Christ the central idea and treats of God, man and sin only as they are related to the person and work of Jesus Christ. With a little modification Dr. O. A. Curtis may be placed in this class. Dr. I. A. Dorner and Dr. Julius Kaftan may be said to constitute each a class by himself. The former makes all the doctrines of Christianity converge about the idea of Christian faith. The latter makes the conception of God and the experience of Grace the central points of his "Dogmatics." In recent years it has become customary to make the conception of the Christian Religion the determining principle of the system. The most prominent American authors of this type are Dr. William Newton Clarke and Dr. William Adams Brown. Each one of these various methods has some highly commendable features. We can not say that any one of them is unscientific or illogical. Any method that observes, verifies and properly connects facts and spiritual phenomena and makes rational generalizations of religious teaching is entitled to the name Systematic Theology.

In our own treatment of the subject we prefer to follow what is commonly called the synthetic method. This method has been in vogue many years and has not lost any of its freshness or attractiveness. It is pre-eminently logical and those who have employed it in the past have generally succeeded in awakening a new interest in the study of theology. The leading representatives of this type in America

are Charles Grandison Finney and Jonathan Edwards, of the Congregational Church; Henry C. Sheldon, of the Methodist Episcopal Church, and Augustus Hopkins Strong of the Baptist faith.

The synthetic method aims to arrange and relate the various Christian doctrines in logical order under the principle of cause and effect. Or, in the language of Hagenbach, the synthetic method "starts from the highest principle, God, proceeds to man, to Christ, to redemption, and finally to the end of all things." Our method of treatment shall be to set forth the various doctrines that constitute the subject-matter of the Christian Faith in strictly logical order and in accord with the philosophical principle of cause and effect. We shall have constant regard to the sovereignty of God and human freedom as an underlying and unifying principle. We take the liberty to designate our own system of theology Evangelical Arminianism.

2. *The Aim*

Every scientific method in theology involves the discovery and the setting forth in logical order revealed truths concerning God and His relation to man. Systematic Theology must be methodical and scientific, but its chief aim can never be mere method or science. It must be something that touches human life at a more vital point. Systematic Theology does not aim at creating the truth. No natural or mental science can create truth. Man can only discover truth, but after he has apprehended it he may acquire a better knowledge of its various parts by seeking to set them forth and describe them in their logical order. When a naturalist explores a river or a mountain, his first task is not to construct imaginary theories concerning the object of his study, but to discover and report facts

as he may find them. Our method of treatment is to set forth the various doctrines of God and man as they are formulated from truths discovered in the several sources of theology, and then in accord with our underlying and unifying principle of Divine sovereignty and human freedom, bind them together into a chain of cause and effect. The aim of the naturalist is not merely to chronicle facts, but also to relate them to each other and to the sum of reality so as to subserve some practical purpose in the experiences of human life. In like manner, the aim of the theologian is not merely to give a cold intellectual statement of doctrinal truths. He must pass beyond a mere intellectual discipline.

We answer our inquiry positiviely by saying, the chief aim of Systematic Theology is to awaken in the mind and heart of men the immediate factual certainty of the contents of the Christian Faith. To know God the Father and Jesus Christ His Son the Redeemer of the race, is the essence of the Christian religion. The aim of Systematic Theology is to conduct human souls into blessed fellowship with God; but it attaches supreme importance to the fact that in order that such fellowship do not evaporate into flights of the imagination it must be firmly rooted and grounded in accredited truth. The truth concerning God and Divine things forms the basis as well as the ever living essence of Christian experience. Now it is the task of Systematic Theology to set forth the truths of the Christian Religion, in such definite form and positive manner in the best light the age affords, in order that they may be clearly apprehended by the mind and most fully appropriated by the heart. To accomplish this task is the special aim of the science of Systematic Theology.

The form of doctrinal statements best adapted for one period will not be so well adapted for another. The theology of the patristic period did not meet the needs of the scholastic period. And scholasticism, though glittering and sparkling with Aristotelian logic and sound reason, does not meet the needs of the present time. In the days of Anselm and Thomas Aquinas the chief aim of Christian philosophers and theologians was to defend Catholic orthodoxy against error and corruption. The doctrines considered as orthodox were such as had been formulated by the Church Fathers, and declared to be orthodox by the highest civil and ecclesiastical authority. It was the chief aim of the scholastics to confirm these doctrines of the Church by an array of proof texts arbitrarily extracted from different parts of the Bible. Apparently dogmatics ruled exegesis, but now exegesis must rule dogmatics. During the centuries immediately following the Renaissance a theology constructed on the principle of pre-mundane decrees seemed to be sufficient to win the assent of the popular mind. A theology of this type rendered good service in the seventeenth century, but it can not accomplish much in the twentieth century. Therefore even Calvinists are casting about for a modified Calvinism. Theology is a growing science. Admitting that the elements of truth that bring forth a Christian experience are the same in all ages and eternal, yet the forms of mental apprehension that furnish the occasion for the appropriation of the truths of salvation vary constantly with the progress of the human race. If the argument of earthly good and temporal prosperity served as a sufficient incentive to live a godly life in the days of the world covenant, it does not follow that it will serve equally well in the covenant of grace. If the evidences of miracles and prophecy serve as valid

credentials of a messenger of revelation in one age, it does not follow that arguments of a different type may not be better adapted to set forth the truth of God's redeeming love in a more scientific age. The theologian must bring forth both new and old from all the sources of knowledge in order to convince the mind and move the heart of men imbued with the spirit of this age.

Since revelation itself was originally given in a progressive form, should it be thought an indication of imperfection or weakness if theology also be a progressive science? If time is required for any attainment of a finite mind, why not for knowledge of the truth of God?

The aim, then, of Systematic Theology, fully stated, is to set forth the contents of the Christian faith and substantiate them by the use of the best arguments and strongest evidence that this age affords, in order to impart a knowledge of God's revelation and to persuade men to appropriate the message of the Gospel for the development of the religious life. No higher aim can be set for any human being in all the wide fields of service for his fellow men.

In view of the high and noble aim of Systematic Theology it is very evident that the student should apply all his energy to accomplish the task before him. He who would preach the doctrines of the Christian Religion with force needs himself to have a clear conception of his message. He should brush away everything that obscures his vision of God or depreciates the value of a human soul. The preacher of the Word should be able to apply the full strength of the truth he proclaims. He should omit nothing from, nor add anything unto, the glad tidings he is commissioned to bring to a world lost in sin. He should, therefore, pass beyond the fragmentary study

of Christianity and seek to gain for himself a full comprehensive view of its doctrinal contents. If the study of Systematic Theology be faithfully pursued, it will lead to clearness of thought and a firm conviction of the absolute truthfulness of all the essential doctrines of the Christian Religion.

It must be admitted that the study of theology is sometimes followed by a weakening of faith and a cooling of the religious ardor. Such results are not general, in some instances they may be quite natural. They may be only the natural consequences of abandoning erroneous ideas formerly held. These somewhat depressing experiences may be on the whole no more than healthy progress. The probing of the wound by the surgeon may be painful for the present, and yet be necessary for a radical cure. A surgical operation may be necessary to save human life. In like manner in the study of theology it may be necessary to remove a diseased part, in order to restore the soundness of our body of divinity.

While on the one hand, we should guard against stopping with a fragmentary view of the doctrines of Christianity, on the other hand we should bear in mind that it is possible to overdo the effort of systematizing. It is impossible to bring the whole matter of religion within the grasp of the intellect. We can not refrain from expressing the thought that a mere intellectual presentation of the truth can not be relied upon to produce conviction of sin and the need of salvation. We should not expect to brush away the mysteries of our faith by speculation. We are in danger of becoming rationalists and losing the power of a simple faith that works by love. There is a golden mean as to Method and Aim.

V. Theology Based on Scientific Principles

Theology is properly classed with the sciences. Some indeed, have disputed this claim, but when all the facts are taken into consideration, we arrive at the conclusion that the chief place among the sciences should be given to theology. She rightfully bears the title, Queen of the Sciences.

Science is knowledge systematically arranged. It is more fully defined by Kauth-Fleming as follows: "Science is knowledge evident and certain in itself, or by the principles from which it is deduced, or with which it is certainly connected."

In defining Systematic Theology and in describing its sources, we had occasion to notice its scientific character. Our purpose now is to show more definitely that our body of divinity possesses all the essential characteristics of a science. Theology, when properly constructed, is a science not only in the general signification of the term but also in its technical meaning. When critically tested its claim is justified.

Leading theologians do not hesitate to speak of theology as a science. Bishop Martensen says: "Dogmatics is the science which presents and proves the Christian doctrines, regarded as forming a connected system. It is not only a science of faith but also a knowledge grounded *in* and drawn from faith."[1] Philip Schaff, who places the various branches of theology among the sciences, gives to Systematic Theology the highest place. Dr. John Miley makes a special effort to set forth the scientific character of theology.

[1] Christian Dogmatics, p. 1.

1. *Requisites to a Science*

In order that a treatise may be properly classified as a science, certain characteristics must be found in it. In the first place, there must be the actual existence of the objects discussed. Science is not fiction, it does not deal with imaginary objects. Theology treats of real objects; namely, of God, of man, and of the relation they sustain to each other. The religious life of the Christian is as real and positive as anything that can come within the grasp of the human mind. In the second place, there must be the subjective capacity of the human mind to understand with sufficient clearness the objects treated, so as to construct the truths concerning them and their relations to each other into a system. And in the third place, adequate means must be found and utilized to bring the objects of study within the range of human investigation.

The science of astronomy affords us a good illustration of these requisites. There must be first the actual existence of the starry heavens. Then there must be the trained mind of the astronomer without whose mathematical skill there could be no science of astronomy. Finally, there must be the means of bringing the stellar worlds within the field of investigation. In astronomy the means of study are the human eye, the telescope, the art of photography and mathematics. Theology is not wanting in any of these requisites. The objects of knowledge are at hand and the capacity of the human mind to know them can not be denied. The means by which the objects of knowledge are brought within the fields of investigation are provided abundantly by both general and special revelation.

2. *Certitude by Reason*

Is the knowledge of theological truths sufficiently evident and certain to be utilized in a science? This is a question of supreme importance. Science requires certitude as to its subject-matter. We must therefore inquire into the certitude of the theological truths which we formulate into doctrines and arrange into a system, in order that we may vindicate our claim that theology is in reality a science.

The chief question is whether there can be any real knowledge of the things that constitute the subject-matter of theology. Knowledge is defined by Borden P. Bowne as being, "That which is self-evident in the nature of reason, or which is immediately given in reason, or which is cogently inferred from the given."[1] The fundamental truth claimed as an object of knowledge in theology is the existence of God. This is the first great truth in theology and without it there can not be made any advance in this science. The existence of a personal God will ever remain the ground truth of theology. According to our accepted definition of knowledge, we know that a personal God exists, for His existence is self-evident in the nature of reason. The existence of God as tested in the light of reason is a better established truth than the existence of a physical universe, tested in the light of a sensational philosophy. More philosophers have doubted the existence of a physical universe than have doubted the existence of God.

The first postulate of theology will stand the scientific test of rational truth. This test is given us by one of America's foremost philosophers in the following form: "If by denying the alleged knowledge, the mind cannot entertain the denial, the cer-

[1] Theory of Thought and Knowledge, p. 368.

tainty of the alleged knowledge must be admitted."[1] The existence of God is self-evident in the nature of reason. Deny that the world has a Creator, and the mind cannot entertain the denial; it will break down under the attempt to deny the idea. Deny that the order of nature has a Supreme Ruler, and the mind cannot sustain the thought. The conviction that there is a Supreme Being, the Sovereign Ruler of the universe, is fastened on the mind, and becomes real knowledge by the very nature of reason.

Dr. Henry C. Sheldon has truthfully said: "In enumerating the conditions of rational certainty, it is not possible to ignore the goal and summit of all thinking, namely, the idea of God. * * * If the idea of God is not directly needed to guarantee the trustworthiness of our faculties, it is indirectly required for that end, as alone providing an intelligible and satisfactory account of those faculties. Some sort of background of the universe as known in experience must be postulated. * * * In order not to eliminate our standing ground we must have a postulate which does not turn our mental and moral life into insoluble enigmas, and that postulate is alone the existence of a personal God."[2]

3. *Certitude by Experience*

There are many facts pertaining to man's religious nature and his religious life that belong to the category of certain knowledge. The idea of right and wrong and a thirst for the living God belong organically to man's religious nature. Historical science admits the fact that a religious nature is found in all mankind. The activities of this nature become the

[1] *Bowne*, Theory of Thought and Knowledge, p. 368.

[2] System of Christian Doctrine, p. 31.

objects of study in our science. We have a real knowledge of these activities, for they are mental phenomena immediately given in experience. No one can deny the fact of man's exaltation by virtue of his faith in God mediated through faith in Jesus Christ. More than one third of the human race has been exalted and morally benefited by such a faith in God. Having then truths as objects of knowledge which are self-evident in reason and are immediately given in experience, we have scientific certitude of knowledge of our subject-matter and can meet the requirements of science on this point.

Dr. Julius Kaftan has well said, Faith is knowledge. He has said in particular, The idea of faith as the beginning of Christian Theology has undergone a change. In the scholastic period faith rested on authority, and it was developed largely by strengthening external evidence. Now we have returned to the Biblical idea of faith, and this fundamental truth has come into our consciousness, namely, that our faith is knowledge which strikes its roots into the inner practical relations sustained to its objects. An inner practical experience of our religious nature is in reality the ultimate evidence of our faith and knowledge.[1]

The primary organ of religious knowledge is faith, namely, the response of our religious nature to the truths concerning God and our relation to Him. He who by faith appropriates the provisions of grace offered in Christ, enters into an experience of religious life of which he may have as much certitude as of any other experience. Dr. Theodore Haering has well said: "Christian Theology is entitled to be classed with the positive sciences, as well as the

[1] Translated from his "Dogmatik," pp. 26, 27.

science of psychology or the science of medicine, or the science of jurisprudence."[2]

Certitude of knowledge, in its final analysis, is nothing more than such a well-grounded conviction of an alleged truth that satisfies man's whole nature. In the doctrine of Christian Assurance we find a precious truth immediately give in experience that fully satisfies every demand of the human soul. Man's whole religious nature is perfectly satisfied with the evidence that supports the truth underlying his Christian consciousness. We can never be more certain of any external thing than of that which is found within and manifests itself to our consciousness.

4. *Scientific in its Aim*

We need not repeat that Systematic Theology is scientific in its method, for we have already pointed out its scientific character by showing that it is chiefly engaged in discovering, examining, testing and arranging facts pertaining to man's religious life according to an underlying, unifying principle. It remains only to notice that our study is scientific in its aim.

Every science is in some way connected with an art. Theory and practice logically belong together. For the purpose of special study theory and practice may be separated for a time, but after all, both subjects must be considered in their relation to each other in order to disclose the true nature of each. Science constantly looks to a corresponding art; it is not complete when it stands alone. The real nature and full value of a science appears only when it is properly related to a useful art.

[2] The Christian Faith, p. 33.

Theology is vitally connected with experimental religion; theology and religion are logically related as theory and art. The truths of theology constitute the staff of life for the Christian. If there were no other vindication of the claim of theology to be the queen of sciences than its aim to develop the spiritual nature of man, this would be sufficient. It gives us a rational view of the fundamental provisions made for man's highest good. It sets forth the certitude of Christian doctrine and thus fully satisfies man's religious nature. Systematic Theology is the final proof, the highest evidence of the Christian Religion. In Isagogics we aim to confirm our faith in the Scriptures as a special revelation of God. Our aim is to give a reason for the authenticity, integrity, genuineness and inspiration of the books of the Bible. In this way we justify our creed which makes the canonical books of the Old and New Testaments our infallible rule of faith and conduct. But a written revelation alone can never be the ultimate ground of the Christian Religion. The final and incontrovertible ground of the Christian Religion is nothing less than a system of doctrine that will appear directly and forcibly to man's religious nature. Dogmatics is our profoundest apologetics. If it was desirable in the days of Paul for a man to be able to give a reason for the hope that was in him, it is yet more desirable in this scientific age for an embassador of Christ to be able to defend the tenets of the Christian Religion on scientific principles. It is evident from the facts thus set before us that Systematic Theology is at once the climax of theological studies and also the ultimate ground of the fundamental doctrines of our holy religion.

5. *Resume of Introduction*

We have now in our introduction, at least in a measure, prepared the way for a more careful and detailed study of the facts and principles in which the religious life of those who believe in Christ is grounded. We have not attempted to remove all the difficulties that may arise in the minds of those who are antagonistic to the Christian Religion. It would be folly to undertake such a task. We can only hope to lead the sincere seeker after the truth forward on the way to the fountain of everlasting life. Our task described in its definitive terms is before us, and the order of our investigation is before us. The field in which we expect to find our material is clearly outlined, and the order of our investigation is set forth. And now, with the conviction that our science is grounded in truths sufficiently verified and demonstrated, and with the purpose of constructing them into a system on scientific principles, we proceed with the firm purpose to deal fairly and justly, yet fearlessly, with all the facts and experiences that come within the range of our observation.

In closing these preparatory words we would emphasize the fact that our own personal experience will be of inestimable value to us in our investigation. It is principally through the practical judgments of the moral and religious life that we gain the clearest knowledge of the doctrinal truths of our system. Although we can not agree fully with some great leaders of theology in modern times, nevertheless, we rejoice to acknowledge that a new light has been shed upon old faiths through their deeper insight into the truth. The doctrinal truths of great, learned and pious theologians, who at various periods in the past have stirred the life of the Church to

greater activity and also awakened a deeper God-consciousness in the hearts of many believers, should not be ignored. Nevertheless, the convictions we set forth as doctrines must ever be those which spring out of our own religious experience as we appropriate by faith the revelation God has given us in Christ. Realizing that all things are ours, the Church and the world, the apostles and the philosophers, the exegetes and the theologians, we nevertheless seek the rationale of our faith in our own religious consciousness.

PART I

Accepted Fundamental Truths

God is Spirit, and they that worship Him must worship in spirit and in truth.—BIBLE.

It is infinite Mind or Intelligence which constitutes the reality of the world, not simply as its external Creator, but as the inward spirit in and through which all things live and move and have their being. —CAIRD.

Was wir in der Schrift suchen, ist in keinem erdenkbaren Sinn Lehre von Gott; wir suchen in ihr vielmehr das Zeugnis von der Offenbarung Gottes, welche Gegenstand unseres Glaubens und dadurch Quelle unserer Gotteserkenntnis ist.—KAFTAN.

Gott ist das Herz oder Quellbrunn der Natur, aus ihm rühret alles her.—JACOB BOEHME.

PART I

ACCEPTED FUNDAMENTAL TRUTHS

It is essential in theology that premises and accepted truths be definitely grasped and clearly stated. This principle applies in every argumentative treatise, and it would be our peril not to hold to it in this the queen of sciences. In some parts we must rely solely on argument, for some of the Christian doctrines can be established only on inferences drawn from observed facts and conscious experiences. In the exact sciences we are careful to lay well our foundation in clear, unequivocal statements of axioms and definitions. No less care should be taken in the science which deals with the profoundest truths that can engage the human mind.

I. The Religious Nature of Man

Man has a religious nature by native endowment. He is a religious being by creation. This postulate may be rejected by some, but its truthfulness will be substantiated by a thorough investigation of facts and a fair interpretation of human experience. First postulates should be stated in unequivocal terms, lest their import be misinterpreted. It is very necessary that the dialectician posit only such premises as can not be overthrown by criticism, in order that his conclusions be true findings; but it is even more necessary that our first principles in theology be firmly imbedded in the solid rock of truth, in order that our argument and our conclusions bear upon our own minds as well as upon others, the impress of truth and

of positiveness. We can not afford even for our own sake to cover up a defect in our logic. In theology man's whole being, his intellect as well as his moral nature, must be satisfied.

1. *Definition*

We define nature as an established order or law of activity in the phenomenal world. Human nature is the established order of human activity. This definition of the term nature is sufficiently comprehensive for all scientific purposes. Nature unlimited is the established order of activity as it is found in the whole phenomenal world. This conception of nature includes all forms of activity arising from and found in the created universe. In the use of the term human nature we limit the order of activity to that which is found in the human race.

In determining whether man has a religious nature we need only to inquire whether man is naturally the subject of forms of activity that are religious. And in this investigation we need not now be concerned about the objective reality of his beliefs, or about the character resulting from his religious activities. If man naturally puts forth forms of activity that have religious characteristics, we must conclude that he is endowed with a religious nature. The forms of human activity that have a religious character are properly designated the Elements of man's religious nature. In order that we may be clear and definite in our terminology we shall enumerate and describe these elements severally.

2. *Analysis of Man's Religious Nature*

(1) The first and most fundamental element of man's religious nature is his idea of God. Man

naturally forms the idea of the supernatural; he naturally arrives at the conclusion that there is a Supreme Being or beings upon whom he is dependent. It is a sad fact that a large portion of the human race holds the idea of God superstitiously and in a perverted form. The idea of many gods has darkened the vision of many descendants of Adam's race. Men superstitiously worship gods made with their own hands; they ignorantly bow down to dumb idols of wood and stone. The impulse that prompts to such worship is biased and abnormally developed through transgression and depravity; it nevertheless remains a fact that the idea of the supernatural and an impulse to worship are native human activities and are religious in their character.

In the heathen world we find a great variety of ideas as to the nature of the gods, erroneous and irrational ideas far from the truth. Although these deluded specimens of humanity are under the motivity of a religious nature, they nevertheless have formed mistaken ideas of the greatness, the power and number of supernatural beings, as well as of the moral character they ascribe to them. In fact, the idea of God is so sadly perverted in mythology and in the ethnic religions in general, that we can scarcely recognize the original qualities of the idea. Even in Christian lands, under the fair light of the Gospel, we find not a few harboring ideas of God not in any way worthy of the Supreme Ruler of the universe. Admitting the fact that there are found in the world many faulty and unworthy conceptions of the supernatural, it remains true, however, that the idea of God is a natural characteristic of the human race. The yearning of the human race after an infinite Being goes forth as impulses awakened by the eternal Spirit of God, who animates and upholds all creation.

Dr. Charles Cuthbert Hall expresses this truth very definitely when he says, "Our sense of the Infinite is from the Infinite. Our yearning for God is from Him, His Spirit in ourselves; for we are His offspring."

(2) That the idea of God is a natural product of the human soul is evinced from the fact that it is universal. The universality of the idea of God can be accounted for only on the supposition that it springs from congenial and fertile soil in human nature. Naturalists do not all agree with the premises in this case. Sir John Lubbock maintained that some atheistic tribes are found among savage peoples. With due respect to Mr. Lubbock for his extensive and tireless research, we must put in our protest against his conclusions. Later naturalists of equal ability and after more extended investigation have shown conclusively that not a few of the premises of Lubbock's school were false, and the conclusions drawn were not valid. Professor Flint has made a thorough examination of Lubbock's argument and has given satisfactory proof that many of the authors cited were mistaken and consequently their conclusions were not reliable. Quaterfages, a French naturalist, says, "Little by little the light has appeared and the result has been that Australians, Kaffirs, Bechuanas, and other savage tribes, have been withdrawn from the list of atheistic peoples and are recognized as religious."[1] Tiele says, "No tribe or nation has yet been met with destitute of belief in any higher beings, and travelers who asserted their existence have been afterward refuted by facts."[2]

The theistic idea is universal. It may be difficult at times to elicit from savage tribes their religious ideas;

[1] The Human Species, p. 475.

[2] Outlines of the History of Religion, p. 6.

but their reticence on this subject is natural. They do not care to be ridiculed. Not infrequently only after persevering and painstaking effort extending over many months, have savage tribes been persuaded to give any intimation of their ideas of higher beings. As the science of anthropology advances and the inner life of the varied tribes of the earth is better understood, the truth that man has a religious nature by native endowment will become more firmly established.

(3) The theistic idea is primarily a rational intuition. The idea of God is a first truth, it is one of those mental equipments with which God endows the human race. The criteria by which first truths are determined are universality, necessity and logical priority. These criteria apply respectively to the idea of God, and we affirm without any qualification that the idea of God is a first truth as positively as are the ideas of cause and effect, and of space and time.

Man has by native endowment the capacity to form the idea of God. There are two leading lines of activity that furnish the occasion for the rise of the theistic idea. First in thinking of creation we naturally posit the idea of a Creator. In thinking of the preservation and order of the universe we naturally conclude that there must be a Supreme Ruler. In the second place, the instinct to worship and the impulse to piety lead to the conception of God. So we have the world view on the one hand and piety on the other to furnish the occasion for the rise and development of the idea of God. It is not necessary in this connection to discuss fully the idea of God. It will be sufficient for us to show that the idea of God as an essential element of man's religious nature is a rational intuition.

The term intuition means simply direct knowledge. The cognition of first truths is knowing by intuition. Rational intuition is cognition of first and essential truths upon occasion of observation and reflection. We say that ideas of space and time and substance are innate or intuitive ideas, not claiming, however, that they are present in consciousness at birth or early infancy, nor that they arise literally with the dawn of consciousness. All that we hold concerning innate ideas is that as soon as occasion is afforded by observation and reflection, these ideas arise in the consciousness of a developing human personality. The idea of God belongs to this category of innate ideas. The claim that this element of man's religious nature is a rational intuition is made only in this sense. It is not to be understood as a first truth written on the substance of the soul prior to human consciousness, but a truth that rises necessarily in the mind on observing and reflecting on the phenomena of nature and mind. Since the idea of God is universal and a rational intuition, we give to this element a fundamental place in man's religious nature.

(4) The innate sense of right and wrong is also an essential element of man's religious nature. Although this element of man's religious nature is closely connected with, and in a sense dependent upon, the idea of God, it is nevertheless sufficiently distinct to be treated separately. We do not consider this subject now in an ethical sense and inquire what is right and wrong objectively. We treat the subject only in a subjective sense.

It must be admitted at the outset that the human race has accepted and given currency to many erroneous ideas of the right. Man is a fallible being and is constantly in danger of falling into error in his judgment as to the objective right. We can not hold

that a certain act is right simply because a certain portion of the human family sincerely believe that it is right. Since all have sinned and come short of the glory of God and have inherited a bias to sin, the liability to sin has become greater than it was originally. What we mean by the sense of right and wrong subjectively is the plain fact that whenever a man with a sound mind contemplates the moral quality of any deed or thought or impulse there naturally arises in his consciousness the distinction between right and wrong.

That mankind is naturally endowed with the sense of right and wrong may be fully proven by the facts in evidence. Mankind today universally distinguishes between right and wrong. No race or tribe has yet been found which does not distinguish between right and wrong. The question is identical with the question whether man has a moral sense; for without some idea of the distinction between right and wrong there can be no conception of morality and no moral judgment. Man's moral nature is an essential element in his capacity to be religious; all mankind is religious, therefore man's moral nature must be universal. The sense of right and wrong is logically connected with man's religious nature, so that the proof of the latter serves equally well as a proof of the former.

It may be claimed that the sense of right and wrong is an acquired quality and not an original endowment. We say in reply, that no theory has yet been devised that can meet all the demands of such a claim. If men have been taught the idea of right and wrong, how can we account for the fact that in a subjective sense the idea is the same among all classes of people? We differ as to our ideas of caste, we differ as to our ideas of capital and labor, we differ as to our ideas of the benefits of an education, and we differ as to our ideas as to the best form of national govern-

ment. But as to the idea of a distinction between right and wrong in a subjective sense there is no difference. What one man means and another man understands when speaking to one another they say "ought," gives to us the import of the meaning of right and wrong in the subjective sense. Again the universality of this moral sense can be accounted for only on the supposition that it is the result of an original endowment of a religious nature. The fact that all men normally developed have the sense of hearing argues the proposition that the sense of hearing is a part of God's original plan in the creation of man. A man without ears is an anomaly, likewise a man without a moral sense is one that lacks an essential element of human nature.

Obligation to moral conduct is based on the idea that man has the capacity to respond to such an obligation. When we hold a man responsible for his moral conduct, we take it for granted that he is endowed with a moral faculty. It is the function of the moral faculty to judge human activities on the question of right and wrong. Every moral being must judge concrete acts whether they are right or wrong. The ability to form such a judgment constitutes man a moral being. But in order to exercise the moral faculty, man must be able to distinguish between right and wrong. This original, innate idea of distinction between right and wrong must be posited as a native furnishing of the mind before obligation to put forth a true moral act can be established. The idea of moral obligation rests on the idea that man has the capacity to respond by a native endowment.

If we anticipate a Biblical idea our proposition is doubly confirmed. The sense of right and wrong was an *a priori* necessity for the testing of man in the garden of Eden. How could there have been any sin, any

guilt or any Fall without the idea of right and wrong and without the sense of obligation to obey God's command? How could there have been any developing of a moral character or any confirming in personal holiness without a moral sense? The very fact that man could sin and incur the Divine displeasure requires the apprehension of an essential distinction between right and wrong. There can be no rational explanation of the development of the race without accepting the postulate that man has an innate sense of right and wrong. Man has a religious nature and a sense of right and wrong not simply because he has chosen to be moral, neither because he has been taught these moral ideas by man, but primarily because God has endowed him with a religious nature.

In holding that man has a sense of right and wrong by native endowment, we do not thereby exclude the operations of the Holy Spirit. Even from a metaphysical standpoint, aside from the teaching of God's Word, we must hold that every thing that is good in man is upheld by the absolute good in God. It should be further noted that the possibility to develop a holy character, as well as the possibility of sin and depravity, is found in the endowment of the sense of right and wrong to which an appeal can be made by the Holy Spirit. The moral evil in man's nature consists in choosing that which is conceived as wrong, and the good consists in choosing that which is conceived as being right. The possibility of evil perpetuating itself from age to age in a depraved race is due to the fact that every descendant of the first fallen pair is born into this world with a capacity to distinguish between right and wrong, and with a free will to choose either the good or the evil.

(5) Conscience is also an element of man's religious nature. It is common to all mankind, not ac-

quired by training or education, but is bestowed by native endowment. It is not because men have been taught that it is a divinely imposed duty to do the right that they feel distress of soul when they do the wrong, but it is because they disobey their conscience.

Conscience has been variously defined. Frequently elements are included in the definition that do not properly belong to it. If we would avoid confusion in ethics and error in our interpretation of special revelation, we must eliminate some elements that are commonly included in the definition of conscience. Joseph Cook defined conscience as the sense of right and wrong in motive. This definition lacks a very essential element, namely, the obligation to do the right. Dr. O. A. Curtis in his analytical definition of conscience says it is the power to distinguish between the right and the wrong, the power to feel personal obligation, and the power to feel self-blame or moral content.[1] While Joseph Cook's definition lacks the moral element of personal obligation, that of Dr. Curtis unduly emphasizes the moral element for scientific accuracy. The feature of moral settlement, either of self-blame or moral content, does not necessarily accompany a finished act of conscience. A man may be able to distinguish between the right and the wrong in motive and yet feel no compunctions of conscience for doing the wrong. On the other hand, if the simple cognition of the right as distinguished from the wrong is a finished act of conscience, then certainly the popular idea of conscience is far from the truth.

Whatever else may be incidentally connected with the forms of activity we call conscience a true and correct definition must recognize a feeling of self-blame or self-approval. The savage who in a fit of rage kills his child may soon after be filled with

[1] The Christian Faith, p. 35.

compunctions of conscience as he looks on the bleeding body stretched out in death before him. It may be said that this feeling is due to a calculation of his loss. His loss would be the same if some one else had killed his child but his feeling would be very much different. It is not the cognition of loss nor the feeling awakened by a knowledge of his loss that is the essential feature of conscience, but it is the feeling of self-blame or self-approval. Conscience is not a utilitarian moment, it is essentially a moral sense of personal obligation.

Dr. James Martineau hews close to the line when he says: "For the action of conscience, implicit knowledge alone is needed, a feeling, true to the real relations of duty, that *this* is worthier than that. This condition demands no reflective introspection, no ability to lay the finger on what it is in the action judged which excites the feeling, or even to ask the question whether it be the motive or the effect; yet it may turn out that when the analysis of the fact comes to be made, that in the absence of the motive the feeling would not have been there."[1] This eminent writer on ethics holds that it is essential, for the action of conscience, that there be a feeling that one thing is worthier than another. Not even explicit knowledge is necessary. It would be a serious error to make the explicit knowledge of right and wrong the essential element in a definition of conscience.

Again it has been said that conscience is the voice of God in the soul. This statement may be considered good rhetoric but it is faulty science. It can not stand as an accurate and full definition of conscience. It is a most consoling truth that God speaks to the human soul through the conscience. But if any one proceed on the principle that the only mode of Divine revelation is that which is given through conscience

[1] Types of Ethical Theory, Vol. II, p 58.

as the voice of God, such an one has already entered on the delusive way to fanaticism. Dr. Schenkel, a noted German theologian, has built up his whole system of theology on the principle that God speaks to the human soul through conscience. While conscience will ever remain the most effective point of contact for the Spirit's conquest of the human heart, it must never be considered as the only form in which the voice of God may be heard.

In defining conscience we appropriate the words of Dr. O. A. Curtis and say, "Conscience is the power to feel the right and wrong, with a sense of personal responsibility both before and after conduct."[1] It is a voice which comes from God and is heard down deep in man's soul saying "you ought." We fully agree with the eminent writers we have quoted in holding that conscience belongs to the faculty of feeling rather than to the intellect. It should be observed, however, that no faculty of the soul acts independently of others. The soul is a unit and not a bundle of powers loosely connected. Some kind of knowledge, even if it be only implicit knowledge, is the basic force of the feeling operative in conscience. But the fact that knowledge underlies conscience does not itself place it with the intellectual activities any more than the feelings of love and hatred should be classed with the intellect.

In a psychological classification conscience should be located in man's emotional nature, for it is essentially a feeling of obligation to do the right. In our analysis of the mind and in a classification of mental activities conscience can not be ranked co-ordinately with intellect, sensibility or will. It is rather a mode in which these faculties act under certain conditions and in certain relations. Conscience like consciousness is

[1] The Christian Faith, p. 35.

a knowing with. It is a knowing of self in relation to some standard of right and wrong. We may truthfully say that conscience is man's consciousness of his own moral worth together with some feeling of merit or demerit. In case conscience is not seared the feeling of self-blame or self-approval attaches itself to the sense of personal obligation. It is not an infallible objective moral standard, but it always implies as its base a sense of right and wrong. The common conflicting ideas of conscience may be avoided only by carefully distinguishing between the essential element of conscience itself and the implied or incidental activities that may accompany it.

(6) Conscience is closely related to judgment. Conscience and judgment are concomitant activities of the soul. There will be no occasion for conscience to operate until judgment reports something as right or wrong. It is not necessary that judgment be explicit or free from all doubt; for the mere idea of some connection with the wrong is sufficient to awaken conscience. The Scriptural admonition to abstain from every appearance of evil is in full accord with this principle. The feeling of responsibility to do the right does not determine what the right is in an objective sense. Judgment is responsible for giving a knowledge of the right objectively. The task of weighing all the evidence and forging all the facts into a logical chain and drawing valid inferences is a purely intellectual process. It is the judgment and not the conscience that determines what the right is. When Paul persecuted the Christians, breathing out slaughtering against them, he did a thing objectively wrong. If he was conscientious in the wrong doing, it was because he erred in judgment and not because his conscience was at fault.

We fall into a labyrinth of error as soon as we identify conscience and judgment. On the other hand, if we maintain the distinction between judgment as an activity of the intellect, and conscience as a feeling of obligation belonging to man's sensibility, we will not encounter any difficulty in our analysis of man's moral nature.

(7) Conscience is an attribute of a moral being, and is not found in any being void of a moral nature. We are not now concerned about the constitution of an angelic moral nature. We mean only to affirm definitely that conscience is not found in the brute creation. Brutes give unmistakable evidence of possessing knowledge in some form. The ox knoweth his owner and the ass his master's crib, but it is not said that they know the Lord. Brutes also give evidence that they are moved with fear, with rage or with a feeling of attachment. A dog may slink away in fear, or he may follow his master into danger even unto exhaustion; but no deportment of a dog can ever be fairly explained as being the expression of conscience. James Freeman Clarke, in an address delivered in Tremont Temple, Boston, March 25, 1879, tried to prove that dogs have a conscience. He related an experience he had with his dog. One day Mr. Clarke's otherwise faithful dog stole a piece of meat and was punished. The next day the dog stole another piece of meat. Mr. Clarke, unaware of this second transgression, coming near the dog wanted to pat him, but the dog slunk away like a culprit. This act of the dog, said the lecturer, convinced him that his dog had a conscience. It would have been interesting indeed, if the lecturer had taken pains to explain what kind of moral distress had possessed the dog when he slunk away from his master. But he made no attempt to furnish any explanation because none is possible

The whole matter of this action of the dog, as well as other similar cases, can be satisfactorily explained as an instance of associated fear. The dog remembered his experience of the preceding day and was afraid of another flogging. The idea of repentance was as far from his soul as was the metaphysics of Plato. Brutes have no conscience, no moral nature and no religion.

(8) Conscience is a native endowment, for it bears all the marks of an innate possession of the soul. It is universal and it is necessary as a first truth of man's moral nature. To substantiate the universality of conscience it is sufficient to notice that as yet no tribe or people has been found that does not give evidence of some degree of moral urgency to do the right. Since conscience is concomitant with judgment and will in the activities of man's moral nature, it is reasonable to suppose that it is as universal as the faculties with which it is associated.

The claim that conscience is a native endowment of the soul has been disputed. It is said that it has its origin in a utilitarian principle. The discovery that some courses of conduct afford higher and greater enjoyment than others, has given rise to the feeling that the courses of conduct that afford the most genuine pleasure should be pursued. This is the utilitarian theory on the origin and nature of conscience. But it is not in accord with the teaching of Jesus on self-denial. We admit that the element of reward enters into moral discipline; it is found in the Divine government of the moral realm. However, the attempt to explain conscience on a utilitarian principle does not satisfy all the phenomena in the case. Men have confessed great crimes simply to quiet conscience. Men have exposed themselves to the severest penalty, when they might have covered their crime

and thereby escaped punishment. Harassed by conscience men are willing to undergo great suffering in order to appease an accusing soul. The utilitarian principle can not explain it. Granted that conscience is a native endowment, and not acquired by experience or instruction, and there is no difficulty to understand why conscience urges to moral conduct even when personal advantage can not be a motive.

In accord with our definition of conscience it will not be difficult to trace the activities of this element of man's religious nature. Whenever a question of right and wrong in which a person bears some responsibility is considered, there arises naturally, spontaneously the feeling of obligation to do the right. If a man is true to his inner nature, he will say, "I ought to do the right," or "I ought not to do the wrong." If he does what he feels he ought to do, self-approval follows; if he does what he feels he ought not to do, self-blame, condemnation follows. This sense of right with a feeling of obligation to do it is an act of conscience, and it would be incomplete if the feeling of responsibility and obligation were wanting. Self-approval in view of having done the right, and self-blame in view of having done the wrong are essential elements in an active conscience.

It may be asked, whence comes the sense of obligation? Investigation discovers no other source than simply man's religious nature. Every person finds it in himself and may not ordinarily ask whence it comes. All that can be said on the inquiry is, that it is a native endowment of man's religious nature; it belongs to the constitution of man's moral nature. Man may ask why is this or that particular thing right and find a satisfactory answer; but if he ask why he ought to do the right, there is no answer except that he feels he ought to do the right.

The feeling of obligation, like the sense of right and wrong, is due to a quality given to man by a native endowment. Whenever a man has occasion to choose between objects that differ in moral value, then and there the mind from its own inherent resources gives rise to a sense of obligation. Minor Raymond says: "When occasion for volition in choice and action occurs, then, because the mind is what it is, because of the nature or necessary constitution of mind itself, ideas of personality, obligation, duty and responsibility necessarily arise."[1]

This same author designates moral reason or conscience as a faculty of intuition. And we assent, for nothing is better established than our claim that conscience is that natural furnishing of the human mind which constitutes man a religious being. It is an essential element in man's religious nature, without which man could not be a responsible being nor the subject of a moral government. It is but natural to hold that that which determines man's eternal weal or woe should not be dependent on some fortuitous circumstance. Man's sense of moral obligation is the chief motive to move the will which shapes his eternal destiny and consequently should be innate. So it is.

(9) Although conscience is a native endowment of the soul, it may nevertheless be quickened. The sense of right and wrong with a feeling of responsibility both before and after conduct may be improved. It may be quickened with new energy. A quickened conscience is gained through experience, training and the inspiration of the Holy Spirit. We must distinguish between the quickening of conscience and the erroneous idea that conscience originates in, and is developed by, education. Dr. A. H. Strong says: "The

[1] Systematic Theology, Vol. III, p. 17.

original sense of right and wrong is intuitive, no education could ever impart the idea of the difference between right and wrong to one who had it not."[1] The chief function of education is to rectify the standards for judging the objective right. It is judgment rather than conscience that needs to be disciplined by education. On the other hand, it is very evident that conscience is capable of great improvement by a process of quickening. As a man may impart a new energy to his sense of the beautiful, by looking upon objects that are beautiful, and by making room in his heart for the enjoyment of beautiful objects, so may a man impart new energy to his conscience by exercising his feeling of personal obligation to choose the right, and by responding to the right make room for the delight of self-approval. Conscience may be so quickened and vitalized that it will respond to the slightest indications of the right. The believer who has conscientiously attended the worship of God in His house on the Sabbath for years will find his conscience very tender on the first suggestion to neglect this duty. The child that obeys its parents habitually will experience a keener and sharper response of conscience when tempted to disobey than the child who is habitually disobedient. Just as there may be a conscience "branded," or "seared" as "with a hot iron" (1 Timothy 4: 2), so there may be a tender and a quickened conscience.

A weak conscience is one in which the sense of obligation is at a low ebb because of the imperfect standard of judgment as to the objective right. A seared conscience is one that is supported by a standard of judgment which has become totally perverted by persistent disobedience. He who makes evil his good has a branded conscience. A good conscience is

[1] Systematic Theology, p. 256.

one that is being obeyed, and a bad conscience is one that is disobeyed. A renewed conscience is one that has been quickened and invigorated by a governing purpose to do the right and the accompanying witness of the Holy Spirit. This is Charles Wesley's doctrine; for he prays so fervently:

Quick as the apple of an eye,
O God my conscience make;
Awake my soul, when sin is nigh,
And keep it still awake.

(10) Quenching the conscience. The Scriptural admonition is quench not the Spirit. (1 Thessalonians 5: 19.) In personal experience quenching the Spirit includes quenching the conscience. Figurative terms are most commonly used in describing the state and condition of conscience. The terms seared, branded and quenched have a figurative meaning when applied to conscience. We quench a flame by covering it with water or other material substance and thus subdue it or extinguish it entirely. We quench the conscience when by neglect or some form of activity we suppress it or hush its voice entirely. The voice of the Spirit is hushed by disobedience and conscience is quenched by refusing to yield to its urgency. Quenching the conscience is just the reverse of quickening it. When the prompting of conscience is disregarded once, it may be repeated on a similar occasion, but it will be weaker. Every added disobedience to the mandates of conscience adds to the weight of the covering that finally quenches its voice. Our standards of judgment may be improved by education, but conscience may be quickened only by obedience; it may be quenched by neglect or disobedience. It is a man's duty as a moral

agent to enlighten his judgment and quicken his conscience.

(11) Is conscience an infallible guide? After our somewhat extended analysis of conscience, and after eliminating some non-essential elements, we are prepared to give a rational answer to this very significant question. If the inquirer includes in conscience judgment as to what is right or wrong in an objective sense, then we must say it is not infallible. But we have eliminated judgment, and hold that conscience is the power to feel the right and wrong with a sense of personal responsibility both before and after conduct, and that it is a voice of God in the human soul saying "do the right;" therefore the only logical conclusion is that conscience is infallible. It is infallible in the sense that it never urges man to do any thing else than what in his judgment is right. It never urges man to do the subjective wrong. It is infallible in the sense that to obey his conscience is the only thing a man can do and maintain his moral integrity. Conscience is not the ultimate authority for human conduct in an objective sense, but it is his final authority in a subjective sense. It is a man's first and highest duty to be inwardly pure and upright. Our ultimate authority objectively is not conscience but God. Conscience is the human link that connects with God, and man has no moral right under any circumstances to violate his conscience. However, God speaks to man through human reason and special revelation, and thus instructs him as to what is right objectively. While man is maintaining his moral integrity by obeying his conscience, it is his duty at the same time to listen to every voice of God that offers any information on what is right or wrong in conduct objectively. A man that is strictly conscientious seeks light on all moral

subjects and is open to conviction as to duty from whatever source it may come.

Dr. A. H. Strong at times confuses judgment with conscience, yet he is fundamentally in accord with the truth here presented. He says: "Only this doctrine, that conscience does not discover law, can explain on the one hand the fact that men are bound to follow their consciences, and on the other hand the fact that their consciences so greatly differ as to what is right or wrong in particular cases. The truth is, that conscience is uniform and infallible in the sense that it always decides rightly according to the law given it. Men's decisions vary only because the moral reason has presented to the conscience different standards by which to judge."[1]

Dr. J. H. Blunt says: "Conscience is an absolute sense, is the utterance of God's voice in the human soul, in the heart and rein, as one would say in Hebrew; and it is the direct revelation of truth and purity and justice made by the Spirit of God to the spirit of man. This phase of conscience is beyond our direct control or power of development. It is infallible; it is absolute of right."[2]

Our mode of treating conscience sheds much light on some vexing ethical and religious questions. We admit that it is mainly idio-psychological, yet it is scientific and brings harmony into our ethical teaching. In the light of our teaching concerning conscience as an infallible guide to conduct only in a subjective sense, we find a ready answer to the following questions: First, How may men be strictly conscientious and yet be weak in moral character? Secondly, How may men follow an infallible guide and yet differ widely on questions of right and wrong?

[1] Systematic Theology, p. 255.

[2] Dictionary of Doctrinal and Historical Religion, p. 146.

Thirdly, How can we interpret the Scriptures which teach that there are only two great moral divisions of the human race? These difficulties disappear when we turn away from the outward to the inward look of moral evil.

3. *Conclusion and Summary*

Every one that carefully studies his own religious nature must come to the conclusion that God has intended him for a higher destiny than that which can be realized in this earthly life. How can we account for that innate idea of God, if the Creator had not intended that man should have some knowledge of Himself? The very fact that man universally distinguishes between right and wrong, argues the fact that he should move in a higher sphere than a mere physical existence. The feeling of obligation to do the right with an urgency of responsibility both before and after conduct, was not made an essential element of man's nature merely to annoy him, but primarily and ever only, that man might have the capacity to walk in happy fellowship with his God.

The innate idea of God, the intuitive sense of right and wrong, and the feeling of obligation to do the right are the essential elements of man's religious nature. We posit them as universal truths and accept them as fundamental, and we appropriate them in formulating and systematizing the doctrines of our holy religion.

II. Christian Consciousness

It must be admitted, on a rational consideration of the subject, that Christian consciousness, or experimental religion, belongs to the accepted premises of a system of theology. There may be some who do not grant our claim; but if we establish the fact that Christian consciousness is a potent factor in the moral progress of the race, they should at least, in all fairness, grant us a hearing. But we are not speaking chiefly to convince our opponents, but mainly for the benefit of the believer, that he may be firmly rooted and grounded in the faith. The chief inquiry before us is, are the phenomena of Christian consciousness so firmly grounded in truth as to be used as data in a theological treatise?

All religious consciousness is grounded in the natural relation that man sustains to his Creator. Man being made in the image of God, naturally possesses the capacity to receive from his Creator the impulses and inspirations of His Spirit. On the common plane of Creation and preservation God Himself constantly supplies the underlying reality of man's life. God sustains the inner life of man in every state and in every form of activity. We should not think so meagerly or narrowly of God's connection with the inner life of man. He is the support of man's subconscious life. Before any conscious willing gives any purpose to human activity, God Himself provides the springs of action. In a very significant sense God is the author and the upholder of man's mental, social and spiritual life. While God orders the steps only of the good man, He nevertheless gives

constantly to all mankind the essential staying qualities of personality. We must think thus broadly of God's revelation to the inner life of man, and posit Him as the ground of the possibility of all forms of religious consciousness.

This consciousness of which we speak, although rooted and grounded in the natural relation man sustains to his Creator, appears in the first place in the form of the moral imperative. Kant does not hesitate to classify this universal experience of human beings with the postulates of reason. The moral imperative, of which Kant speaks, is placed by the Divine hand into the constitution and nature of the moral realm. The aspirations and the moral and religious experiences connected with this moral imperative develop into more positive and richer religious experiences under the vitalizing power of the Holy Spirit. Man's religious consciousness is produced by the Holy Spirit acting upon the fundamental element of man's religious nature.

1. *General and Special Light*

There is a light that lighteth every man. Having a religious nature by native endowment, man is fully qualified to receive heavenly light. There is a light proceeding from the Father in the Son and through the Spirit that lighteth every man that cometh into this world. There is no reason to hold that any moral being, not having disqualified himself by his own choice, is ever deprived of this light. But aside from this general light universally diffused, there is a special light shining in the hearts of all the children of men who believe in the Lord Jesus Christ. In the Divine purpose one supreme personality, Jesus Christ our Redeemer, is made the medium of a special revelation.

This light, however, is not given independently of the operations of the Holy Spirit; for no one can say that Jesus is Lord, but by the Holy Spirit. (1 Corinthians 12: 3.) There is a higher knowledge that can be acquired only by admitting Him into the heart who is the source and climax of all revelation. Jesus Christ, the Son of God, is the light of the world, first in a general sense to all mankind, and then in a special sense to all those who receive Him by faith and walk in His footsteps. This special light comes as a gift of God in response to man's obedience. If we walk in the light as He is in the light, we have fellowship with God. (1 John 1: 7.) We become the recipients of God's special light when we walk with Jesus and are agreed with Him. This experience of walking in the light of God is the very essence of Christian consciousness.

2. *Christ is the Source of Christian Consciousness*

He in whom the moral life of the Godhead is found in perfection is the real source of Christian consciousness. If it be asked why He is the source of Christian consciousness rather than any other great personality, we reply, because He alone is the absolutely pure light of God in this sinful world. Just as the natural sun warms the earth and causes the vegetable kingdom to sprout, grow, bud, blossom, and bring forth fruit, so the warm rays of the Sun of Righteousness, when they penetrate man's religious nature, produce Christian consciousness. Jesus Christ, the Son of God, when made effective in the human heart by faith, becomes a vital principle, the source of spiritual life and the spring of Christian Consciousness.

It should be noted in this connection that it is the transcendent Son of God sitting on the right hand of

power, that is the light of all the world. It is needful for us to distinguish between the transcendent Lord of glory and the Christ dwelling in the human heart by the Holy Spirit. The latter may be very far from fully representing the unlimited source of Christian consciousness found in the transcendent Lord. On account of human frailties the Lord of glory can not reflect all His light in the human heart. In accord with the eternal purpose expressed in the constitution and nature of things, within the circle of human personality, Christ is limited by the human understanding and the human will. However limited Christian consciousness may be, it nevertheless expresses in some degree the quality of its Divine source.

Although we distinguish between the transcendent Lord in glory and the Christ dwelling in the human heart, yet there is a sense in which they are identical. Just as the incarnate Son of God while in the earth had emptied Himself of the glory He had with the Father and was yet the same, so the indwelling Christ limited by human weakness is yet the same transcendent Lord of glory. There is but one eternal source of Christian consciousness, it is God going out into the moral world in the person of His Son.

If it be asked, how Christ can become the source of Christian consciousness, we reply not in an arbitrary, but in a natural way; that is, in a way that accords with the constitution and nature of things. When a man responds to the call of Jesus Christ, the Holy Spirit, the principle of all ethical life, naturally finds His way into the heart, forms Christ within and brings forth the legitimate product of Christian consciousness. Christ formed within has not only the potency of eternal glory, but also the source of all genuine Christian consciousness. The Old Testament and the New teach the Divine indwelling. I dwell in

the high and holy place, with him also that is of a contrite and humble spirit. (Isaiah 57: 15.) At that day ye shall know that I am in My Father, and ye in Me and I in you. (John 14: 20.) When Christ is appropriated God dwells in the heart. There is a form of the Divine immanence mediated through the personality of Jesus Christ. He thus becomes the vital principle of a new consciousness, which we therefore call Christian consciousness.

3. *Differs from Intuitive Perception*

Christian consciousness differs from intuitive perceptions of God and the moral life which arise out of these perceptions, first of all, in this, that Christ as He has revealed God and the way of life is the immediate occasion of the consciousness. God may speak to a man in terms of creative power, or in terms of a loving providence, and awaken in man's religious nature a corresponding consciousness of a Supreme Being. But when God speaks to man of salvation in terms of a living, throbbing personality, in whom dwelleth the fullness of the Godhead, there is awakened a consciousness of God that has in it the potency of eternal life. This is eternal life that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent. (John 17: 3.) Christian consciousness also differs from those intuitive perceptions of God called forth by the contemplation of His creative power and loving providence in this particular, namely, that it answers to the consciousness of God expressed perfectly in the incarnate life of His Son. It is a consciousness that is unique in its character and in its potency to destroy sin. It restores man to the moral image of God.

4. *Conditioned on Faith*

We have already said that the special gift of Christian consciousness is not bestowed on man in an arbitrary manner. It remains yet to be added that the sole primary condition on which this gift is bestowed is faith. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name. (John 1: 12.) That God should condition a gift that is absolutely essential to eternal life on faith, comports well with the universality of salvation. This condition in nowise interferes with the Gospel invitation, Come unto Me all ye that labor and are heavy laden and I will give you rest. (Matthew 11: 28.) The consistency between the condition and the invitation is found in the fact that faith is possible to all men. But in every nation, he that feareth Him and worketh righteousness, is accepted with Him. (Acts 10: 35.) Let a man but fear God and be true to the religious nature which God has given him as a native endowment, and the faith that brings an accepted God consciousness will be the natural product. In order, however, that we rightly apprehend this condition that determines man's capacity to receive the gift of Christian consciousness, we must bear in mind that the Holy Spirit works with human activities to produce human faith.

5. *Elements of Christian Consciousness*

Like every other form of consciousness, Christian consciousness passes through various stages in the process of development. There are various stages of development in the same person, and the Christian consciousness of one person may differ widely from that of another. This difference is to be attributed to

variety in propension and temperament and variety in springs of action. There are found, however, certain essential elements more or less distinct in every normally developed Christian consciousness. It will be sufficient for us in this connection simply to enumerate these and give a few Scripture passages as proofs.

Peace is a fundamental element of Christian consciousness. Primarily it is peace with God, which, however, is followed naturally with peace with our fellow men, in so far as it is possible. The apostle Paul comes to this conclusion logically and says, Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. (Romans 5: 1.)

Hope follows close in order as an essential element in Christian consciousness. Both peace and hope may be designated as fruits of faith, however, in a true sense hope is but a form of faith laying hold of spiritual values to be realized in the future. Hope rises to a clear and definite consciousness whenever the believer's faith is rooted firmly in God's Word. The inspired apostle Peter gives a clear testimony on this point saying, Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. (1 Peter 1: 3.)

Holy joy is one of the most delectable fruits of the tree of life and is a foretaste of eternal bliss. This element of Christian consciousness was found in absolute purity in Him who is the author of our faith. Jesus had pure, holy joy, because He did always the things that pleased God His Father. An unknown inspired author says of Him as an incentive to run with patience the race that is set before us, Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. (Hebrews 12: 2.) Jesus says in His

sacerdotal prayer, These things I speak in the world, that they might have My joy fulfilled in themselves. (John 17: 13.)

Love is the crowning element in Christian consciousness. It shall never fail, it is the fundamental essential element of the Divine image in man. When love abides in the human heart then God Himself dwells there. He that dwelleth in love dwelleth in God and God in him. (1 John 4: 16.) The end of Christ's mission on the earth is to bring the love of God into human consciousness. He avows it at the close of His high priestly prayer in these words: I have declared unto them thy name, and will declare, that the love wherewith Thou hast loved Me may be in them, and I in them. (John 17: 26.)

Peace and hope and joy and love constitute the four essential elements of Christian consciousness. The Scriptures set them forth as the natural fruit of the Spirit, and every believer may find a proof of the same by an appeal to his own Christian experience.

6. *Certitude of Christian Consciousness*

A fair degree of certitude must accompany Christian consciousness in order that it may be used as a postulate in a system of theology. We therefore put to test the elements of Christian consciousness to ascertain whether we have in reality positive knowledge in our Christian experience. We do not claim to have the same kind of proof for our knowledge of religious truth as that which obtains in the exact sciences, because of the nature of the subject. Medicine is not an exact science; however, it deals with a long array of facts, most of which are based on experience. In like manner, theology is justly entitled to employ facts that are grounded in experience. This

is the question we must face, Is there certitude in Christian consciousness? It is a plain question of epistemology, and the principles of the science of knowledge must be applied in seeking an answer.

Dr. I. A. Dorner has well said: "Certitude or conviction in general, whether pertaining to internal or external objects, whether in the sphere of the ordinary human consciousness, or in the special sphere of Christian consciousness, requires that the object and the subject, by virtue of an interacting homogeneity, be brought into a unity in consciousness, by and in which the real certitude of the experience is grounded."[1] This same noted German author says virtually, that the inner certitude of Christian experience is Divine because it is wrought by God. It is the certitude of faith, which always contains two elements, namely, the actual Christian experience and the fact that this experience was produced by accepting God's revelation, an experience wrought through revelation. This statement of the principle of certitude by Dr. Dorner is accurate and is fully set forth. In an act of knowing the object is brought into such a unity with the subject that it furnishes an adequate basis for the conviction of certitude. A naturalist knows a tree by virtue of its coming into unity with himself through the medium of sight. The image of the tree is held in mind, and while his previously acquired experience and the natural furnishing of the mind work upon the image, there arises the certitude in consciousness as to the reality of the object that produced the image. The essence of the whole process is simply this, the man is fully satisfied that his convictions are well grounded in reality. Satisfied conviction is certitude.

In seeking certitude we must guard very carefully every step in the process of reasoning in order to avoid

[1] The Christian Doctrine of Faith, p. 44.

erroneous judgments, whether the process be by induction or deduction. In every effort to gain certitude the object is to bring the object into unity with the subject. Should the unity be lacking in a single property so as to mar the identity between the object and the subject, certitude fails. Let there be nothing missing and the identification complete, then certitude is established. The state of mind indicated by the term certitude in the last analysis is nothing more and nothing less than a state of intellect in which the process of knowing has come to rest. When the mind, after having fully tested the manifold expressions of reality proceeding from the object of inquiry, comes to a final judgment on the matter and is fully satisfied, comes to rest, then it has attained unto certainty.

Certitude requires the activity of a real object on a thinking subject. It is necessary that the object enter into the subject in some form. In material things the entering of object into subject is done by representation only. But no one would claim that the process of knowing is invalidated because the unity of subject and object is effected by representation. Likewise when the object known is a Christian experience, there can be no objection to the unity of subject and object, even though the object is represented in memory. The certitude of an inner experience is just as firmly grounded in the principle of knowledge as the certitude of some material or external object. In both classes of knowing the mind must be active to arrive at certitude. In both classes of knowing the last steps in the process of knowing are taken by the mind alone, for knowing is an intellectual activity and not a physical process. There is not a single point in the process of knowing an external object that is more positive or definite than a similar step in the process of knowing an inner experience. In fact, the liability

of error in the process to acquire knowledge of an external object is greater than when the object is an inner experience. This is due largely to the liability to error in the process of representation. The eye or the ear, or even the sense of touch, may deceive us, and the mind may have a faulty picture for contemplation. We can not be more certain of any thing that may be known than we can of our own inner experiences.

7. *The Principle of Certitude Applied*

The principle of knowing, namely, that the subject and object must come into unity to such an extent that the intellect and the whole nature of man is satisfied, can be applied in testing the certitude of Christian consciousness. It will be sufficient to establish our claim by applying the test only to the element of love which is most fundamental in Christian consciousness.

Human love is not a reality belonging to the external world, it is exclusively a fact of inner experience. The object of love may be external, but that of which we wish to gain certitude is subjective only. For instance, a mother's love for her child is wholly subjective and can be known only by an inner consciousness. Even without an extended process of testing, the intellect speedily comes to rest on the evidence of consciousness alone. When the person who makes the inquiry is fully satisfied certitude is established. So when the mother is asked, Do you love your child? she can say with the utmost certitude, I know I do. She needs no more assurance than her own consciousness. Granted that any one who confesses his love is perfectly honest, who can deny the truthfulness of the confession? The final test lies in man's own consciousness. When a man affirms that he loves the Lord

Jesus Christ, he may be just as positive as when he affirms that he loves his child. There is just as much ground in holding that he is telling the truth in one case as in the other. In both cases certitude is attained when the intellect brings the verdict and comes to rest. Love in consciousness is just as definitely an object of reality as a mountain on the surface of the earth, and the certitude of the existence of both objects may be equally well established.

Every one who hears of Christ may come to certitude of Christian consciousness. He who hears of the pure life of Jesus and gains some knowledge of the vicarious suffering and sacrificial death of the one supreme personality of the human race, will find his religious nature awakening, and he will soon become greatly dissatisfied with himself. Then as he continues to look on Christ, inquiring after the truth, he will discover an unfailing supply for all his need. As he ventures to appropriate the supply his soul is enlarged and enriched and he finds solid rest. His peace floweth like a river; his soul is at rest because it is anchored in the underlying reality of all things. The Divine within experienced in the form of the unity of consciousness with the Divine without is the believer's certitude of the reality of Him in Whom he has believed. Consciousness alone furnishes sufficient evidence for the certitude of love, but in addition to this there are many outward expressions of love that may be applied as tests.

A man may have come to certitude as to his religious experience by the simple test of his own experience, and yet greatly appreciate corroborating evidence from external sources. When I hear a fellow Christian report an item of Christian consciousness similar to my own, my faith is confirmed thereby, although I had already previously come to certitude on

the matter in my own mind. The testimony of a cloud of witnesses all about me settles down on my soul as a halo of delight, and thus providing a still deeper ground of satisfaction for my heart.

The certitude of Christian consciousness can not be rationally denied, and the right to appeal to Christian consciousness in an argument to establish the doctrines of our holy religion must be allowed.

8. *Modifying Elements*

We have said that the vitalizing principle of Christian consciousness is Jesus Christ. We must now add that the vitality and force of the Christian consciousness is determined by the definiteness and positiveness with which Christ is received into the heart. Many things may interfere with Christ's entering positively into the heart. These hindrances and interferences we indicate as modifying elements in Christian consciousness.

The Christian consciousness of the apostles and early disciples was vitalized to commendable heroism by the fact that Christ had entered so positively and fully into their lives. But it is a deplorable fact that in modern times the Christian consciousness of not a few has been sadly weakened by modifying elements characteristic of our age.

In the natural world we find many analogies to the spiritual life. Under favorable conditions we expect fertile fields to produce a bountiful harvest. Three things at least, are required to produce a good harvest: living seed, fertile soil, and favorable weather. The law and the type and the plastic powers of the plant are determined by the nature of the seed; but the development of the plant and its power to produce a bountiful harvest are determined by the fertility of

the soil and the atmospheric environment. If sunlight and moisture and certain chemical elements of the soil are wanting, the vital principle of the seed will perish. In like manner, Christian consciousness will languish or die, if the proper nourishment is withheld.

Traditions not founded on the truth but floated on the banner of orthodoxy always tend to weaken Christian consciousness. The baseless traditions of Judaism in the time of Christ's public ministry were in a large measure the cause of a lack of God consciousness in the days when Christ founded His kingdom on the earth. Jesus openly exposed the false and unfounded traditional teaching concerning purifying and a formal, heartless keeping of the law. Those who accepted Jesus Christ as the Messiah were compelled to discard the traditional teaching of the Jewish Rabbis on many points. However, the baneful effects of those traditional ideas could not be so easily overcome. The teaching of the Roman Catholic Church concerning Mary the mother of Jesus and concerning the priestly office weakens Christian consciousness, because it tends to dethrone Christ from the heart. There are also many traditional superstitious ideas current in the Protestant Church that militate seriously against the wholesome development of Christian consciousness.

Erroneous systems of philosophy must be classed with the modifying elements that weaken Christian consciousness. Philosophy and theology mutually influence one another. Philosophy shapes the form and conception of doctrinal teaching, and doctrine influences Christian consciousness. The false hypotheses of philosophy are a bar to the development of the true knowledge of God. The Neoplatonic philosophy had a plastic influence on Clement and Origen, and all other leaders of the Alexandrian school. This phi-

losophy is largely responsible for the gnostic and docetic errors with which the Nicene Fathers had to contend. The Platonic principle that matter is essentially evil lies at the foundation of all forms of monasticism. Dr. Schaff says: "The ascetic principle * * * * ruled more or less the entire morality and piety of the ancient and modern church." True philosophy, on the other hand, is the handmaid of religion and aids materially to clear up many difficult subjects in theology. The clearer conceptions and more definite statements of Christians in modern times as compared with those of the Church Fathers is due largely to a better philosophy. Whatever affects theology will in due time have a bearing on Christian experience. A false philosophy can fill a system of theology with inexplicable contradictions and can irretrievably impair the sweetest Christian consciousness. Christianity is the same as to its essence in all lands and in all ages; it is essentially communion with God through Jesus Christ. Nevertheless, false philosophy and any error in mental science when applied to explain or vindicate Christian doctrine will hinder the plain truth of Christ from awakening and molding Christian consciousness in its purity and native vigor.

The skeptical teaching of our time is a great barrier to the development of a normal Christian experience. Much of the literature so freely circulated is tainted with skepticism. With daring boldness the inspiration of the Bible is denied, the Divinity of Christ is assailed, and the doctrine of heart purity is ridiculed. Any one who gives credence to teaching of this type modifies and weakens, if he does not wholly destroy, his Christian consciousness. Destructive Higher Criticism has the tendency to mar Christian consciousness in the ordinary reader. The words of Dr. Delitszch on this subject are worthy of careful notice.

He says: "It is true that the present proceedings in the department of Old Testament criticism, which demand the construction of a new edifice, are quite fitted to confuse consciences and to entangle a weak faith in all kinds of temptation." Professor James Orr, D. D., says in substance, that he is persuaded that the ultra critical theory on Old Testament literature rests on erroneous fundamental principles, is eaten through with subjectivity, and must, if carried on to its logical issues, prove subversive to Christian faith and of such use of the Bible as alone can meet the needs of a living Church.

He who is well grounded and established in the doctrinal truths of the Christian religion may not suffer any loss in his Christian experience by reading destructive Higher Criticism, but not a few who come under the influence of such skeptical literature lose not only the delicate sense of Christian consciousness, but also lose much of the vitality of the Christian life. Any ruthless and unfounded attack made on the old and established doctrines of the Christian faith greatly modifies Christian consciousness.

An intense secular life modifies Christian consciousness. Not only do false systems of philosophy, erroneous traditions and skeptical teaching undermine and destroy Christian consciousness, but an intensely secular life will have the same direful effect. To be concerned about the affairs of this world to a moderate degree is wholesome, but when secular pursuits crowd out religious activities, the sad effects of a devitalized Christian consciousness follow in quick succession. Our Lord has uttered a note of warning on this subject when He says, Seek ye first the kingdom of God and His righteousness, and all these things shall be added to you. (Matthew 6: 33.)

Although Christian consciousness may be weakened and to some degree perverted by these modifying elements, it nevertheless remains true that Christian experience, which gives rise to a special form of God consciousness, should be given a prominent place in a system of theology. No student of theology can consistently ignore the vantage ground offered in the verified facts of Christian experience. We should not ignore the study of metaphysics, because it leads to a better understanding of the basal facts of Christian experience. A teacher of the Christian religion or a preacher of the Gospel who sneers at metaphysics or philosophy, as though it were a fog-bank in which only fools risk their lives, is simply playing in the hands of unbelievers and is discarding one of the most effective weapons of self-defense. In order to fill his place properly as a teacher of religion, the teacher should know the foundations of faith in human consciousness; he should have a rational conception of those primitive affirmations of the soul which

> *"be they what they may*
> *Are yet the fountain light of all our day,*
> *Are yet the master light of all our seeing."*

The very heart of Christian consciousness is the inner certitude that we are known of God, reconciled unto Him and loved by Him. Such a certitude has its roots in the experiences of peace and hope and joy and love. Such an experience furnishes an inner light that enables the soul to interpret the objective truths concerning God in His relation to man, which are made the subject-matter of theology. As light is needed in the study of nature, even when the artificial helps of microscope and telescope are used, so the light of Christian consciousness is needed in studying the

deep things of God. Light is sown for the righteous, and gladness for the upright in heart. (Psalms 97: 11.)

Minor Raymond says: "But though man be under a necessity of ignorance in respect to some things, of doubt and uncertainty in respect to others there are some things which he can certainly know; and it is fairly presumable that a competent portion of religious truth lies within the circle of the knowable. Much of the religious truth relates directly to personal experience, to matters cognizable in consciousness, and all of the Christian system stands inseparably connected with what more or less directly pertains to Christian experience. And this experience may be such as of itself to furnish adequate ground for a conviction of certainty not only in respect to the truth and reality of the experience itself, but also in respect to the whole system of truth with which that experience stands connected."

The Gospel teaches that if a man believe in the Lord Jesus Christ, he will become a new creature, he will realize a God consciousness whose essential elements are peace and hope and joy and love. These are the elements that make a life beautiful and fruitful. Thousands have had this experience and have proven to the full satisfaction of heart and mind that the Gospel is true. They have evinced the reality of their conviction by constancy in opposition, by firmness in persecution, and by the most heroic sacrifices for the promulgation of the truth they have discovered.

It must be admitted by every one endowed with moral reason that the essential elements of Christian Consciousness, namely, peace, hope, joy and love, constitute the very essence of the highest good a human being can enjoy. The universal principle of the moral imperative requires from every one that he seek to

possess this highest good and to impart it to others of the human race. This highest good may be attained by accepting Jesus Christ as the Son of God, Who brings us into perfect fellowship with God the Father. Such an experience carries with it a conviction that fully satisfies, and fully satisfied conviction is moral certitude.

The value and potency of a seed is determined by the plant it grows, and the worth of the plant is known by the fruit it bears. The truth of Christ is the seed of Christian consciousness. The fruit of Christian consciousness is a beautiful godly life throbbing with the potency of eternal life. Mankind is benefited by every child of grace, God is glorified by every redeemed soul. Not to take cognizance of the logical results of the doctrines we teach would be, to say the least, unworthy of any system of theology. A system of theology that emphasizes the sovereignty of God, the freedom of man, and the positiveness and definiteness of a living Christian experience cannot consistently neglect to posit Christian consciousness as one of its accepted fundamental truths.

III. The Scriptures a Special Revelation

The Scriptures are a record of a special revelation. We hold that what the Bible says concerning God and His relation to man, God says. This is a postulate of sufficient weight to be classed with the accepted fundamental truths in theology. We find both in nature and in human consciousness subject-matter for consideration in our science, but in the Holy Scriptures we find the purest light and the richest field for thought and contemplation. The Bible is a mine of truth. It yields very precious and valuable nuggets of truth, but the mine must be worked. In order that we may draw confidently from this source in our study, we must be assured that the Bible is a revelation from God, and that it yields us the unadulterated truth concerning God and man and their relation to one another.

1. *The Probability of a Special Revelation*

There are strong reasons for expecting a revelation from God, and it requires but little research to discover fully convincing reasons for expecting a *special* revelation from God. The needs of man's nature call loudly for a supply. In the vast domain of creation one part answers to another, and from a universal principle of interaction we conclude that some far off end is constantly pursued. So we have come to hold that wherever a real need of a creature for its full development occurs, there must also be found somewhere in God's universe a sufficient supply.

It has pleased Almighty God to give to the human family a twofold revelation; namely, a general and a

special revelation. All revelation is indeed grounded in creation and finds its final argument in God's eternal purpose. However, there is a sufficient distinction in the forms of revelation to warrant this twofold revelation. General revelation is that which we learn naturally from nature and the promptings of our own religious impulses. The scientific pursuit of this subject is called Natural Theology. Special revelation is that which has been given us in a supernatural way through holy men inspired by the Holy Spirit. The idea that God has given us a special revelation in the canonical books of the Old and New Testaments intended to serve us as an authoritative guide for faith and conduct, we accept as a fundamental truth in our theology. The scientific study of this special revelation we call Biblical Theology.

The probability of God's providing a special revelation appears from a careful study of man's need. The human mind raises many metaphysical and philosophical questions that can be answered finally and authoritatively only by a special revelation. There are problems concerning the first cause of all things, problems relating to the underlying reality of all things, and concerning the final purpose of the universe, that require the light of a special revelation for their solution. There are questions relating to man's spiritual needs and his final destiny that can not be satisfactorily answered by unaided reason. Man has a religious nature that thirsts after God, which can not be fully satisfied save from the fountain of special revelation.

There are many truths that spring up from our subconscious selves as intuitive perceptions, which still need to be cleared up and confirmed by some higher authortiy. Man's reason is darkened by sin and his will is perverted by depravity, so that the Divine Being appears to him shrouded in mystery.

He is greatly in need of a special Divine light to illuminate his mind and quicken his perceptions of the Supreme Being. Viewed from a psychological standpoint, we find that man has so weakened his intellect by sin that he can not know the deep things relating to his own being without special aid from his Creator. Viewed from a historical standpoint, we find that those who have been favored with a special revelation have contributed most for the betterment of humanity. Viewed strictly from a religious standpoint, we find that Christianity easily leads all the religions of the world as to purity and power. We have a demonstration of the best that unaided intellect can do to understand the things pertaining to God in the utterances of Greek philosophy. But the knowledge of the Greeks concerning God is far inferior to that of the Hebrews, who have had the light of special revelation. The knowledge of heathen nations on moral and religious life is sadly defective. Even though we should admit that their knowledge of Divine things is sufficient to bring them into favor with God when they are perfectly conscientious, yet we must hold that unaided reason is inadequate to bring any one into the full enjoyment of the religious life in this world. The groping after the truth which could not be found by unaided reason, is fairly stated by Plato when he says: "We will wait for one, be he God or inspired man, to instruct us in our duties, and to take away our darkness from our eyes." There have been many seekers after God in this life who have not been fully satisfied because they were not favored with the light of the Scriptures.

The need of a special revelation itself argues a supply. In nature, provision is made to heal bruises and wounds in living organisms, to supply remedies for human ailments, and to supplement the failing ener-

gies of one member by the increased efficiency of another member. God does not break a bruised reed nor quench the smoking flax. If God supplies such deficiencies in nature in order that His purpose in creation be realized, there follows a strong probability that He will provide man's spiritual need in order to secure the highest development in the moral realm. God infinitely and absolutely holy and perfectly good, will most assuredly do as much for man's spiritual life as He does for his physical life.

2. *Possibility of a Special Revelation*

To establish the possibility of a special revelation from God, there is needed but little more than a full understanding of what the statement implies. Given man's religious nature, furnished with a native capacity to respond to the call of God, we have an adequate receptivity on the part of man. Given, on the other hand, the omnipotent God, infinite in wisdom and unlimited in resources, we have a sufficient and an efficient objective agency to impart to man the truths He wishes to know. God is absolutely good; why should He withhold from man any good thing? There is nothing in reason to contradict the possibility of a special revelation, and it therefore stands the test of a truth of reason, and must stand.

3. *The Essence of God's Special Revelation*

In essence special revelation is information and instruction bearing on man's religious life, imparted by God through holy men inspired by His Spirit. Whatever expresses an inner meaning by an outward act is a revelation. A word spoken and understood is a revelation. Signs and gestures when rightly

interpreted are a revelation. In this broad sense all the works of God are a revelation of God and of His attributes. But in this connection we use the term in a narrower sense as indicated by the word special.

The special revelation given to us in the Scriptures is limited to the sphere of the religious life. We do not hereby limit it to the narrow sphere of Christian experience. Special revelation may have as subject-matter anything that has either a direct or an indirect bearing on the religious life. Its essence must be determined more by its final purpose than by its specific contents. All the activities of the Divine Being recorded in the Bible aim either directly or indirectly at the awakening and developing of the religious life. All the facts of history and all the phenomena of nature recorded in the Scriptures subserve the one general purpose of awakening and supporting the religious life. It is not the purpose of the Scriptures to preserve for us historical facts for the sake of history merely. There is no attempt made to give the facts of nature in scientific order. The Scriptures do not claim to be a treatise on science, and there is no claim whatever on the part of the Bible to offer to mankind a treatise on philosophy. Biblical critics have failed in no point more seriously than in ascribing to the Bible a purpose which it never claimed. To condemn the Bible because it does not conform to present day theories of science or present day theories of philosophy is wholly unreasonable. One might as well condemn the Hebrew language of the golden period because it does not conform in etymology and syntax to the classical language of the Elizabethan period. Neither history, nor science, nor philosophy, nor a classical language is the aim of the Scriptures. Their only aim is to impart information and instruction bearing on man's religious life.

The Sacred Scriptures aim to give to mankind such a revelation of the nature and will of God and of His relation to man as will best promote the religious life. In all His activities God seeks to express Himself. In special revelation He seeks to develop His own moral image in man. The specific purpose of the revelation given through Moses and the prophets in the Old Testament was to bring to God's chosen people a knowledge of Jehovah as Creator of the world and the Sovereign Ruler in history who would defend His own people in justice and truth. In Judaism there was a tendency to magnify the transcendence of God and lose sight of His immanence. In the New Testament, the Scriptures of the Christian Church founded on the person and work of Jesus Christ, the eternal Son of God, we have the complement of the Old Testament revelations. The essence of the revelation given us in the New Testament is, to reveal the absolute Creator of the universe as an immanent God, who condescends to be a Father and a friend to every individual soul. The Fatherhood and the Saviorhood of God is the burden of the revelation given us in the New Testament. He that receives the Christ into his heart receives the living God, and thus becomes a son of God. The Gospel of Jesus Christ, vitalized by the Holy Spirit, brings light and life and love into the human heart, which is the very essence of the religious life. All revelation aims to bring man into fellowship with God his Creator and Redeemer, but the revelation made by Jesus Christ seeks to accomplish this purpose by a special outgoing of God through the person of His Son.

The Sacred Scriptures, the Christian's Bible, are a priceless treasure. The Bible is a record of various forms of Divine revelation. This record has been made by holy men inspired of God. Holy men, descendants of Abraham, whose seed has become a blessing to all

the world, were the human agents chosen to give to the world a record of God's special revelations. In some instances the writers of the record were also the original recipients of the revelation they recorded. In other instances the writers were not properly the organs of revelation, but only the divinely appointed scribes. But in each case a Divine element was joined with the human agency in the writing of the Sacred Scriptures, so that the result is a Divine-human product.

4. *Marks of Special Revelation*

There are certain characteristic marks which from the very nature of the case belong to special revelation. These characteristics enable us to distinguish between the genuine and spurious article, and therefore are very significant for the student of theology. We proceed to describe a few of these marks.

First of all we notice that all true revelation must be in accord with the constitution and nature of man. Revelation is rooted and grounded in creation. Man has by native endowment capacity for the religious life. There arises from his religious nature a longing for a trustful and loving relation to the Supreme Ruler of the universe. Man can never be satisfied until he comes into filial communion with his God. General revelation can not fully satisfy his hungry soul. It is necessary that there be a personal self-manifestation of God in order that this filial relation be fully realized. Special revelation must recognize these facts and assume that by nature man is a religious being. The end to be reached by special revelation is simply to meet this need found in the order of nature. There must be, therefore, in special revelation a form of activity coming indeed from God directly but in full accord with the constitution and

nature of man. Now God is one, the same in the order of grace as in the order of nature, and there can not be any contradiction between the religious life and the order of nature; the forms of activity in the two spheres must be in harmony.

Special revelation follows general revelation; that which is natural comes first, then that which is spiritual. It belongs to that which follows to appropriate that which has preceded it when both lines of activity lie in the same sphere. We find then this leading characteristic of special revelation that it is grounded in the order of nature and appropriates readily its forms of activity. Both forms of revelation aim at the same end and they can not antagonize each other. In the eternal purpose of God they are adapted to co-operate with one another. The order of nature is made subservient to the order of grace. No one illustrated this great fundamental truth better than our great Teacher who so beautifully clothed the deep spiritual truths He taught in parables drawn from nature. These parables of Jesus are so effective chiefly because special revelation is rooted and grounded in nature. Even the forms of Divine activity are the same in both spheres of revelation. By His word God brought the world into being and by His Spirit He animates all things. Likewise special revelation is given by the creative power of God's word and by the quickening of His Spirit.

All revelation whether general or special must come from the one unchangeable God, consequently there can be no contradiction. If one is general and the other special, it follows that the general must furnish the basis for the special and not *vice versa*. While on the one hand, we are always dependent on the order of nature to understand special revelation, we should remember also that many of the hidden truths

of nature can be disclosed only by the light of a special revelation.

Originality is one of the distinct marks of a special revelation. We hold, indeed, that special revelation is vitally connected with the order of nature; we must, nevertheless, safeguard this idea against the notion that special revelation is nothing more than evolution. We do this by laying special emphasis on originality as an essential characteristic of special revelation. Just as primitive creation required an original act on the part of the Creator, so does special revelation require a special, original act. We freely admit that in many instances the forces of nature are employed in giving a special revelation, but this in no wise contravenes the idea that every particular special revelation requires a distinctively new, original act of God. When Christ gave sight to the blind man, He put clay on his eyes and commanded him to wash in the pool of Siloam. Obedience indeed was necessary, but sight was not restored by any virtue in the clay or the water, but by an original miraculous act of the Son of God. Special revelation may come to a man by a quickening of his religious consciousness, but the cause of this quickening is found in a special act of God, and the truth revealed must be traced to Him who is the fountain head of all truth.

Continuity forms one of the most distinctly marked characteristics of special revelation. It is one process from beginning to end. There are, indeed, cessations of longer or shorter intervals, but whenever the process is taken up again, it naturally connects with all that has preceded. In physics we observe a law of continuity, no changes occur unless all the intermediate steps are taken. Likewise in special revelation this law of continuity is observed. Any revelation that does not connect with the revelation already

given must be pronounced as spurious. The dictum of the Old Testament is thus announced: To the law and the prophets, if they do not speak according to these, there is no truth in them.

This mark of continuity comes to light as soon as one follows the thread of Old Testament history. After a few personal communications from God preserved in tradition, special revelation assumes a general character in the form of a world convenant with Noah. This continues to be the foundation of all succeeding forms of revelation. The prophets frequently appealed to the covenant God made with day and night. Jesus also appealed to the providential care of God our Father as made manifest in nature. This form of special revelation is followed by another called the covenant of promise made with Abraham. This in turn is developed into the covenant of law made with Israel as a nation through Moses. The climax is reached in the revelation made by Jesus Christ in whom dwelt the fulness of the Godhead bodily. He fulfilled the law and the prophets. The continuity was not broken.

We find not only a historical connection between the different stages of the one progressive revelation, but we find the same spirit pervading all the stages and the same end subserved. God is seeking, or striving, as Bergsen says, to reconcile the world to Himself by self-impartation. This progressive revelation reached its climax when God gave Himself in the gift of His Son. The leading ideas of religion are fundamentally the same in all the different forms and stages of revelation. God takes the initiative and invites man to come and walk in fellowship with Him. God is always set forth as the absolute ruler of the universe and man as dependent on Him, but He is moved with compassion for he remembers that we are

dust. His attributes are clearly more revealed in the later revelation, but there is no contradiction or correction of the peceding. The nature of God does not change; He is always the same, and His revelation is as unchangeable as Himself.

Absolute authority must be attributed to special revelation. From the nature of the case absolute authority must be accorded to a special revelation given by God infinite in wisdom and unlimited in resources. To reserve the right to set aside God's revelation would be assuming that man's knowledge is superior to God's knowledge. If the Bible is a record of God's revelation, and, if what the Bible says, God says, then it follows, that God's Word must be for us an absolute rule of faith and conduct. This is assumed in the Word itself. Absolute authority is characteristic of the Bible. The commandments say "Thou shalt," and the prophets are wont to say, "Thus saith Jehovah." And finally, Jesus Christ claimed absolute authority, He identified His own sayings with the absolute truth of God. Jesus declared that He had equal authority with the Father. The Jews sought to put Him to death because He claimed to be equal with the Father. The charge was the logical conclusion of His own words. He says: The Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth Him all things that Himself doeth, and He will show Him greater things, that ye may marvel. (John 5: 19, 20.)

The Scriptures record a progressive revelation of God. Special revelation is indeed completed in our day, but it was not completed in one form or by one stroke of Divine activity, it was given in diverse portions. There are numerous reasons why revelation

should be given in a progressive form. It began by setting forth only parts of the eternal truth of God, and then advanced gradually to a full revelation of what God is, reaching the climax when Jesus said, He that hath seen Me hath seen the Father. Revelation is educational and pedagogical. Only such a measure of truth was given at any one time as could then be apprehended and appropriated. All educational efforts must be progressive. No one can gain an education at a bound. The same principle applies to the race. God deals with mankind as we deal with children whom we would teach. Teaching must be adapted to the capacity of him whom we teach. God began by imparting the first elements of a religious training, and then incited the race to appropriate the truths imparted. As soon as man was able to receive higher truths they were imparted. As in ordinary procedure the teacher is in advance of the pupil, so in the training of the race, the inspired organs of revelation and other divinely appointed teachers were in advance of the common people. Not to say that the teachers themselves were perfect in knowledge, but we mean to affirm only that they had more knowledge than those whom they taught. The prophets had a deeper insight into God's nature and will than their contemporaries, and yet they themselves needed to study diligently to know the mind of the Spirit. Often new messages were given before former revelations were well assimilated. Thus we find the mark of progression in God's revelation. God was continually exalted, and loftier thoughts of Him were the beacon lights of a better day.

Every Scripture is written primarily for its own age and partakes of the quality of its own period. Dr. William Newton Clarke has well said: "The Scriptures are progressive in the same manner as

revelation. They were composed at various points along its line of progress and resemble the revelation in both these respects; they partake of the quality of their own times and they are above their own times in spiritual quality and practical power. Scripture belongs to its own age, yet leads it."[1] The Old Testament Scriptures were written for a pre-Christian dispensation, and were intended to serve as a preparation for the New Testament. God did not intend to give a full revelation of Himself and the way of life in the Old Testament; for the race was not yet ready at that period to receive such a revelation. Therefore, we should not expect the Old Testament to equal the New either in doctrine or in ethics or in the standards of morality. In the light of New Testament revelation bigamy and polygamy must be treated as heinous sins. In our day Jacob and Solomon would be excluded from the Church on account of gross immorality. The Saviour called attention to the inferiority of Old Testament standards of morality, when in the sermon on the mount He gave instruction on the subject of divorce and set His own authority in sharp contrast to the law of Moses. The imprecatory Psalms must be interpreted in the light of the low moral standards that prevailed in the days of the Israelitish monarchy, and in the light of their historical connection. When these Psalms are studied in the light of the wickedness of the nations on whom the psalmist invokes the curse of God, it will be seen that they do not differ materially from the imprecations that Jesus Himself pronounced on the enemies of God. It is only from the view point of the solidarity of interests in the family, tribe and nation, that the dishonoring of wives and daughters and the slaughter of babes yet unborn can be thought of as be-

[1] An Outline of Christian Theology, p. 32.

ing in harmony with any standard of morals whatever. The Saviour denounces the hypocrites of His day in terms as drastic and severe as any Old Testament imprecations. To say the least, these imprecatory outbursts of religious zeal wherever found are far inferior in moral tone and quality to the sermon on the mount and the intercessory prayer of our Lord and Master Jesus Christ.

On the other hand, we should bear in mind that the Old Testament Scriptures are replete with lofty ideas of God that are not surpassed in any literature. Lofty ideas of God and of the perfection of His attributes are found expressed most forcibly in every part of the Sacred Scriptures. The law and the prophets and the hagiography sparkle with gems of sacred writ that will serve as a positive revelation of God for all times. The power and wisdom and holiness of God are set forth in all their grandeur. The prophets had clear conceptions of God's goodness. It would be difficult in any way or with any degree of inspiration to surpass the 103d psalm in setting forth the absolute perfections of the Supreme Being whom Israel worshiped. God's providence over all His works shines forth from every page of the Bible. The Old Testament though given primarily for a pre-Christian dispensation will nevertheless never cease to be a lamp to our feet, if we interpret it in the light of its complement the New Testament.

The possibility of being verified in Christian experience is another mark of the special revelation which God has given us. The final test of the truthfulness of that which is revealed is found in man's own consciousness. This is the final test of all knowledge and of all truth. In all departments of life and human activity we test the truth by our own experience. Special revelation reveals truth that had not

been known before. The new fact of knowledge or truth is placed beside others that have already been verified and accepted, and is verified by being found in harmony with truths already accepted. The new truth enables a man to understand certain phenomena that he did not understand before. It enables him to understand and rightly to interpret an experience occasioned by the new truth and dependent upon it. Thus by a man's new experience he proves the truth that has been revealed. We have in this psychological process a demonstration of Anselm's motto: *Credo ut intelligam,* that is, I believe in order that I may know. When a man believes religiously, he accepts the revelation that Christ has made, and yields his heart to Him. The experience that follows such a faith and arises out of it is a proof that the believed fact is a reality. If any man wills to do His will, he shall know of the doctrine. (John 7: 17.) Faith, which is the practical acceptance of Christ, is the door of knowledge and the test of revelation. Christian faith is the human condition of Christian experience, and Christian experience is the verification of special revelation. Faith leads to knowledge. Dr. Samuel Harris says: "The maxim that faith precedes knowledge has no peculiar application to religious knowledge. This, like all other knowledge, begins as primitive, implicit, spontaneous knowledge, and is elaborated into clear, definite systematic knowledge."[1]

The principle that knowledge is gained by the way of experience applies to the order of nature as well as to the order of grace. It is by experience in the phenomenal world that the soul comes to self-consciousness. We gain knowledge in the natural sciences by coming in contact with natural objects. We apply the categories of thought in the exact sciences.

[1] Philosophic Basis of Theism, p. 77.

We verify the claims and theories of mental philosophy by an appeal to the general consciousness of mankind. We are fully in accord with the fundamental principle of knowing when we say that special revelation must bear the mark of verification in Christian experience. If a revelation does not bear some fruitage either directly or indirectly in forming and developing a Christian character, it cannot be accepted as having come from God.

It must be granted, however, that not all truth nor all revelation can be verified in the experience of this earthly life. Much of the human life is still afloat in a vast ocean of ignorance and mystery. Mystery meets us on every hand and we find it in revelation. The Sacred Scriptures do not attempt to brush away all mysteries. The Christian theologian, who finds a proof of revelation in his experience, yet wisely admits that some mystery still remains. Our knowledge of God and the universe is still shrouded in mystery. But we do contend that in so far as God is revealed in special revelation the mystery of the universe is greatly diminished. That which was obscure becomes less obscure by special revelation. That which greatly perplexed us becomes far more rational by the light of God's Word. And that which has been spoken concerning that which lies beyond our present earthly life, becomes far more explicit in the light of what has been verified in our past experience. In looking into the future we are guided by the lamp of past experience.

Ultimately, the final test of all revelation will come by means of a progressive experience. Now we know in part, but then we shall know even as we are known. (1 Corinthians 13: 12.) It is a matter of common observation that those who have the richest experience of the power of the Gospel have generally

the clearest insight into the deep things of God. It is often the part of wisdom to ignore wholly the clouds of mystery and concentrate heart and mind wholly on the truths clearly revealed. The experience thus evolved may in later years dispel the mysteries and make room for clearer insight into higher and deeper truths.

The Bible is a vehicle of Divine power especially adapted to bring salvation from sin to the human soul. We have said that special revelation required a special form of Divine activity. It is to be noticed further, that the first aim of this special form of Divine activity is to provide a vehicle for the communication of power into the human soul. The Bible is God's Word and as such it is the means of conveying His power into the human heart. The efficiency of the Word, however, is dependent on its proper use. It is only as the truth which God speaks in the Bible is received and appropriated by a living faith, that its power to save can be realized. The words that Jesus spake are a quickening spirit. Our infallible teacher ascribes such power to His words. He says: It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life. (John 6: 63.) The Gospel is indeed the power of God unto salvation to every one that believeth. (Romans 1: 16.)

God's special revelation awakens from the sleep of death. Jesus said, Verily, verily I say unto you the hour is coming and now is when the dead shall hear the voice of the Son of God; and they that hear shall live. (John 5: 25.) The Word of God gives light to the soul. For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding. (Proverbs 2: 6.) The entrance of His Word giveth light. The hearing of the Word produces faith. So

then faith cometh by hearing, and hearing by the Word of God. (Romans 10: 17.) The Word of God is also the seed of regeneration. Being born again not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever. (1 Peter 1: 23.) The Word is not only the seed of the new life, but it also conveys into the soul the potency of holy living. It sanctifies the soul. Jesus announces Himself to be the way, the truth and the life. In His highpriestly prayer He petitions the Father saying: Sanctify them through thy truth, thy Word is truth. . . . And for their sakes I sanctify myself, that they also may be sanctified through the truth. (John 17: 17, 19.)

The vast majority of believers accept the Sacred Scriptures as a special revelation of God not because of a process of reasoning on external evidence, but because of the experience of a religious life that is fostered thereby. The Holy Spirit makes use of the Bible as a means to awaken and develop the true life in God. Experimental religion is more potent than reason or syllogism in convincing the masses as to the authenticity and truthfulness of the Bible. The last word in apologetics for the multitudes is, I have felt and therefore I know.

Wherever there is found a human heart that makes room by faith for the Word of God, there will also be found the working of the power of an endless life. The Word converts, regenerates and sanctifies the soul and develops a godly character. Wherever the Word is proclaimed it elevates mankind, brings peace and prosperity to a people. It is the greatest force in the world to destroy sin and promote holiness. Were there no other evidence for the Divine authority of the Bible, this one mark that it uniformly elevates the human race and promotes righteousness would be suffi-

cient reason for all to receive it as an authoritative rule of faith and conduct. John Bowring so sweetly and truthfully sings:

Upon the Gospel's sacred page
The gathered beams of ages shine;
And as it hastens, every age
But makes its brightness more Divine.

IV. Inspiration of the Scriptures

The doctrine of the inspiration of the Scriptures has come down to us from the Old Testament dispensation. It has been held in various forms, and at present there is no consensus of opinion as to its essential elements. The apostle Paul taught, All Scripture given by inspiration is profitable for doctrine, for reproof, for correction, and for instruction in righteousness. (2 Timothy 3: 16.) Because of its bearing on theology in general, the question of the inspiration of the Scriptures has become very prominent in recent years. It is concerned chiefly with the manner and degree of Divine influence imparted in the composition of the Scriptures. It is not directly a question of authority; for men may agree on the proposition that what the Bible says God says and that it is therefore clothed with authority, and yet differ widely as to the manner and degree of Divine influence wrought to bear on the original writers of the Scriptures. The doctrine does not teach that the amanuenses, copyists, and printers were inspired, but that the original authors of the books now in the canon were inspired by the Spirit of God.

In a theological sense inspiration signifies that operation of the Holy Spirit upon the authors of the books of the Bible, by means of which their productions become an expression of God's will binding upon those that hear it. Because of inspiration the Bible becomes to us the Word of God. The meaning of the word inspiration is derived from the Greek term *theopneustos,* which literally means the "breathing of God," and may be translated either "breathing out the

Spirit of God," or "filled with the Spirit of God." As the term is applied to the Scriptures it means that they were inspired of God, that is, they have come into existence through the operation of the Spirit of God. However, from this simple common meaning of the word inspiration, various doctrines have arisen in the Church.

The Divine element in the Scriptures is established beyond a doubt. However, Christianity is not dependent on any theory of the inspiration of its sacred writings for its final evidence. The Christian religion is rooted in its historical facts and in the living power inherent in it. Although erroneous theories of inspiration obtain in some parts of the Church, yet so long as the historical facts on which Christianity is founded stand, and so long as the consciousness of salvation from sin and of freedom from its power does not evaporate, the foundation of our holy religion will stand firm and secure.

The teaching of the Jews on the inspiration of the Old Testament is not a unit. The Talmud teaches that the Law was given directly by God, either as written by Himself or as dictated to Moses, who served merely as an amanuensis. The prophetical books were given by an inferior inspiration. The Talmud teaches that the prophets were inspired but did not become unconscious organs of revelation. Later the Jews distinguished between the inspiration of the prophetical books and that of the books called "sacred writings"; the former were inspired by the Spirit and the latter by the Spirit of holiness. The Alexandrian school taught that all the writers of the Old Testament books were so completely filled by the Spirit of God that they became the unconscious organs of revelation.

Before offering our own definition of inspiration, it may be well to examine some of the defective theo-

ries of inspiration. All these leading theories of inspiration contain some elements of truth in them, but it is our aim to include all the essential elements in the theory we accept.

1. *The Dictation Theory*

The dictation theory was strongly advocated in the early centuries of the Christian Church. It has had its adherents in all periods, but it is rapidly losing its support in the thought of our day. This theory holds that the writers of the Scriptures were so fully influenced by the Holy Spirit that they became mere passive instruments or amanuenses. It holds that the Holy Spirit so fully occupied the minds of the writers of the Scriptures as to give them the very words they wrote and also determined the style of their composition. Dr. I. J. Dorner calls this theory the docetic theory because men were the writers only in appearance. He says it holds to the abolition of second causes, and to the perfect passivity of the human instruments. In reality it denies the inspiration of persons and holds only to the inspiration of writings. Sound exegesis will show that in some instances revelation was given in audible words. Sometimes a revelation was accompanied with the command to commit to writing the words spoken. In Numbers 7: 89 we read: And when Moses was gone into the tabernacle of the congregation to speak with Him, then he heard the voice of one speaking unto him from off the mercy seat that was on the ark of testimony, from between the cherubim and He spake unto him. A sound exegesis of the language employed when the Lord called Saul at his conversion, as recorded in Acts 9: 5, must admit the use of audible

words. The words, Who art thou, Lord? and the Lord said, I am Jesus whom thou persecutest, plainly indicate a personal interview in the form of audible words. So we hold that at times God spake with audible words. But the dictation theory holds that God chose the words and determined the style for all the writers of the Sacred Scriptures.

Many reasons might be given why this theory is not tenable. We mention briefly only a few. We notice, in the first place, that each of the writers of the Sacred Scriptures has his own peculiarities of style. The lofty and courtly style of Isaiah differs widely from that of Amos. Paul's style differs from that of John, and Peter's differs from both of them. Each writer of the Scriptures makes use of a philology and a phraseology peculiar to himself. If the Holy Spirit had given the words and determined the style, no reason could be given for this great variety of diction and style.

We find, in the second place, that a writer of the Scriptures frequently wrote what he gathered from human sources. Now he writes history from his own knowledge and experience, and then he writes what he finds in other documents or copies from public records. It is not at all reasonable to hold that in all such instances God dictated words to him. The dictation theory does not comport with all the facts. A partial induction is not sufficient to establish such a sweeping theory.

If the dictation theory be accepted, we will not be able to explain the variation in terminology and phraseology in different accounts of the same event. The ten commandments were originally given at the institution of the theocracy. Moses repeated them with some variation in one of his farewell addresses.

The superscription on the cross of Jesus is not given in the same language by the different evangelists. If the words had been dictated by the Holy Spirit, we would have reason to believe that the records would agree as to terminology. In Matthew we read, This is Jesus the king of the Jews. (Matthew 27: 37.) In Mark the accusation reads, The king of the Jews. (Mark 15: 26.) The dictation theory of inspiration finds no satisfactory explanation for such variations in the records of the same event. A few leading theologians of the past century advocated this theory. Dr. Charles Hodge says, "Inspiration extends to the statements of facts, whether scientific, historical or geographical. It is not confined to those facts the importance of which is obvious, or which are involved in matters of doctrine. It extends to everything which any sacred writer asserts to be true."[1] Hooker, F. L. Patton, Gaussen, and Shed may be classed with Hodge in holding this view.

In our criticism of this theory of inspiration we are confronted with the difficulty that we have no autographic texts of any author, and that inspiration can apply only to the original authors. The autographs of the sacred writers are lost, and the variations of the manuscripts show that we have no exact copy of the original. We know that there are mistakes in copies and translations, because they do not agree. If we hold that it was necessary to give an infallible text in the autograph in order that we may have the inspired word of God, why was it not necessary to preserve an infallible text? We can not consistently hold that the few literal mistakes found in the various texts of the Bible of today in any way disqualify the Sacred Scriptures from being the Word of God. Inspiration does not mean a literal dic-

[1] Systematic Theology, Vol. I, p. 163.

tation by the Holy Spirit. The difficulties confronting the dictation theory render it untenable.

2. *The Illumination Theory*

The doctrine that regards inspiration simply as a power that intensifies and elevates man's natural powers of perception is called the illumination theory. It is held that this illumination does not differ in kind from that which is imparted to every believer by the Holy Spirit. We admit that illumination is essential in inspiration, and that in many instances it is all the help given to an organ of revelation. But when it is held that illumination is all that is given in every case of inspiration, we reply that the theory is deficient and does not give the whole truth on the subject. While the dictation theory claims too much, the illumination theory is lacking in some essential elements.

In not a few instances inspiration did not include anything more than enlightenment. For instance, the interpretation and application of Old Testament prophecy and teaching may have required no more than an ordinary Christian illumination of the mind. With such an illumination John the Baptist may have understood Isaiah's prophecy as applying to Christ when he said, Behold the Lamb of God, that taketh away the sin of the world. (John 1: 29.) With such an illumination Peter may have been enabled to interpret David's words rightly and apply them to Christ when he said in his sermon on the day of Pentecost, Thou wilt not leave my soul in hades, nor suffer thine Holy One to see corruption. (Acts 2: 27.) But granting all that can be claimed for illumination, we have not yet accounted for all the facts of inspiration.

It is the function of illumination to enlighten the mind on truths that have been uttered. It puts a man into a right relation to the truth, but does not necessarily give a new revelation. The promise of the Saviour to the apostles, that the Holy Spirit should take of the things of Christ and show them unto them, required an illumination of this kind. The deficiency of this theory is found in the fact that it does not provide for the impartation of any new truth, nor does it provide for the prophetic element in the Scriptures. Inspiration of the sacred writers includes both an incitement to write and the impartation of new truths to be written. Mere illumination could not have given us all the subject-matter of the Bible. This theory exalts human reason but does not give sufficient recognition of the Divine element.

The statement of Dr. William Newton Clarke on thus subject does not give us the whole truth. He says: "This Divine influence upon the few was not of a radically different kind from that which blessed the many; it was rather the highest instance, the noblest example, of the work of the Spirit through the truth in believing men."[1] He accepts the illumination theory pure and simple. He does not account for all the facts which are necessarily connected with the composition of the Bible, and yet he calls it the most wonderful book in the world. A true doctrine of inspiration must account for prophecy and other miraculous elements in the production of the Bible. If we hold that the inspiration of the sacred writers was no more than an illumination of the Spirit common as to kind to all other believers, what shall preclude others who share this illumination from claiming the same authority to give an authoritative rule of faith and conduct? We hold that what the Bible says God says,

[1] An Outline of Christian Doctrine, p. 42.

and that its precepts are the final authoritative rule for faith and conduct. It will also remain the chief and constant source of theology.

3. *The Intuition Theory*

The intuition theory has also some truth in it, but it does not represent the whole truth on this subject. It holds that inspiration is but a higher development of that natural insight into truth which all men possess in a certain degree. All men have some natural intelligence, and whoever exercises perseveringly his intellect in any chosen sphere of knowledge will become proficient in that sphere. It is said in favor of this theory, that those who have a natural genius for religion and Divine truth will employ the faculty of knowledge on those subjects and will soon outstrip their fellow-men in their acquisition of religious intelligence. To the advocates of this theory inspiration means nothing more than natural intuition plus proficiency acquired by the exercise of the faculty to know religious truth.

The intuition theory is allied to the rationalistic view of man's independence, and it connects readily with the pantheistic conception that man is only the highest manifestation of an all pervading intelligence. It virtually denies that there is any supernatural element in the composition of the Scriptures. The foremost advocates of the intuition theory are Morell and F. W. Newman of England, and Theodore Parker of America.

It must be admitted that in some instances a natural knowledge of the truth would be sufficient to apprehend the subject-matter of revelation, and a sacred writer would need only the incitement of the

Spirit to write for a holy purpose to qualify him for his task. We find that Luke cast about to gather material from documents and from eye and ear witnesses to construct an orderly treatise on the earthly life of Jesus. We do not doubt in the least that he was guided by the Holy Spirit, but he was not an original organ of revelation, he was only a compiler of the revelations given in documents and oral traditions. The consecration of his natural powers to a sacred work and the guidance of the Holy Spirit would sufficiently account for this most valuable contribution to New Testament literature.

Intuitive ideas alone without special Divine help are no guarantee against error on moral subjects. Liability to err morally is greatly enhanced by the depravity of the race. The erroneous ideas found in the ethnic religions demonstrate the fact that man, if left to himself, will fall into wrong conceptions and into immoral practices. Man is prone to evil as the sparks are to fly upward. Dr. H. C. Sheldon says: "The intuitional theory disparages the notion of the direct operation of the Holy Spirit, and implies that the educated faculties of the Scriptural writers, by their own virtue grasped all the truth which they conveyed."[1] This theory appears in various forms, but none of them accounts for all the phenomena of the Sacred Scriptures.

4. *The Dynamic Theory*

The dynamic theory teaches that an inspired writer of the Scriptures received extraordinary help from the Holy Spirit, without, however, interfering with his individuality and without any interruption of the activities of his own personality. According to this

[1] System of Christian Doctrine, p. 148.

theory the message comes from God in co-operation with a human agent. God speaks through an agent, but the peculiar characteristics of the agent will appear in the form of the message. But little or no criticism can be offered against this theory. It is accepted with little modification by I. J. Dorner, A. H. Strong, H. C. Sheldon, O. A. Curtis and J. J. Esher. We might in general accept the dynamic theory, but we prefer to state our own doctrine by gathering together those elements from the several theories which we hold are in accord with the teaching of God's Word.

5. *Definitions*

An adequate definition of such an important subject as inspiration is of great value. A great wealth of research and learning may be crowded into a good definition. Dr. Charles Hodge defines as follows: "Inspiration was an influence of the Holy Spirit on the minds of certain select men, which rendered them the organs of God for the infallible communication of His mind and will. They were in such a sense the organs of God, that what they said God said."[1]

Dr. William Burt Pope says: "What we have agreed to mean by inspiration is therefore the fact that God has interposed to keep a continuous and abiding record of truth in the world."[2]

Dr. I. J. Dorner says in substance: Inspiration is the spiritual miracle. It has a bearing on the whole spirit; on the will, on the elevation, power and purity of the spirit, as well as on the sensibility. But inspiration derives its special import from the fact that it is an animation and an enlightenment for the purpose of establishing a perpetual religious fellowship.

[1] Systematic Theology, Vol. I, p. 154.
[2] Compendium of Christian Theology, Vol. I, p. 92.

This author holds to the distinction between higher and lower degrees of inspiration. In the highest and strictest sense inspiration belongs only to those men who received a revelation through a special original act of God.

Bishop J. J. Esher does not give us a formal definition of inspiration. His view on the subject is given in the following statements: "There is given to the man inspired through the operation of the Spirit an understanding which dictates to him the right words, which given in his own form and manner harmonizes perfectly with the substance and content of the Divine truth. The speaking or the writing is the human expression of that which the witnessing Spirit imparted to the organ of revelation."[1] His view comports well with the dynamic theory.

The doctrine of inspiration which in our view accords fully with the teaching of God's Word is set forth in the following definition: Inspiration is that Divine help given through the operation of the Holy Spirit, to men chosen of God to be organs of revelation, which is necessary to speak or write the truth that God purposed to give to the world as His Word for reproof, for correction, and for instruction in righteousness. We claim for this definition that it is broad enough to account for all qualifications needed, and that it guards sufficiently the doctrine, that what the Bible says God says.

Dr. William Adams Brown has truthfully said: "Protestantism has based its faith upon the inherent qualities of the Scriptures, emphasizing its perspicuity, its efficiency and sufficiency, and finding a sufficient proof of the inspiration of the Bible in the witness of the Spirit to the heart and conscience of the individual believer." We do not aim to set forth and

[1] Christian Theology, Vol. I, p. 77.

prove any doctrine of inspiration, in order that we may find a rational ground for believing the Bible. Our aim is simply to account for all the phenomena that appear in the composition of God's Word.

6. *Inspiration in Affairs Pertaining to This Life*

The term inspiration may be used in a broader or narrower sense when applied only to human activity pertaining to earthly affairs. Man, created in the image of God, is endowed with intellectual and moral powers similar to those of his Creator. Man has the power to know, but this power is constantly given to him by God. The infinite God is the ultimate source of the intellect and its capacity to know truth. God by His Spirit imparts unto man wisdom and understanding. A wise heart is a gift of God. In this broad sense all knowledge is a gift of God, that is, all men are inspired of God to know the truth as it is expressed in the universe.

Inspiration is also used in a narrower sense. Among the sons of men there are a few chosen by intellectual endowment to serve as teachers and leaders in certain fields of knowledge. Some are inspired mathematicians, and others inspired machinists. Some are inspired farmers, and others inspired poets or artists. God gives to a chosen few special power and skill to work in special fields for the benefit of those less fortunate. Such special qualification may be called inspiration in a narrower sense. In this sense Bezaleel was inspired by the Spirit to do artistic work for the building of the Mosaic tabernacle. Watts was inspired to apply steam as a motive power, and Edison to discover and invent appliances to utilize the force of electricity. These are instances of special inspiration in secular affairs.

In the affairs of the world there are various degrees of inspiration with special significance attaching to each degree. But the inspiration of an inventor, or an artist, or poet, or an orator, is not the same kind of inspiration as that required to constitute one an organ of Divine revelation. However high and brilliant the degree of inspiration given in the cases mentioned, there is nevertheless still lacking one or more of the essential qualities included in our definition of inspiration. The inspiration of an organ of revelation is different in kind from an inspiration pertaining only to affairs of this life.

7. *Gracious Inspiration*

To avoid confusion in theology, we must distinguish between the inspiration accorded the organs of revelation and that which is the common heritage of every child of grace. Every disciple of Jesus receives the Holy Spirit. If any one have not the Holy Spirit, he is not a disciple of Christ. Every believer is made the subject of the Divine inbreathing which is the potency of the new life. By means of this gracious inspiration the believer becomes a partaker of the Divine nature. The new birth is a gracious gift, it is an inspiration of the Spirit, but such an inspiration does not constitute the recipient an organ of revelation. The activities of God's Spirit radiate in all directions from God's dwelling place in heaven to enlighten all mankind. There is but one Spirit that inspires, but the nature of His activity and the quality of the light imparted are determined by God's purpose and plan for the individual benefited.

8. *Inspiration for Special Service*

Kings and priests and prophets, evangelists, teachers, deacons and elders, when called of God to render

special service in His kingdom, were also prepared for their calling by a special inspiration of the Holy Spirit. As there are diverse callings in the Church of Christ, so there are also diverse operations of the Spirit. One who is called into the office of the Christian ministry, will also receive an inspiration of the Spirit qualifying him to preach the Word. Leaders in great reform movements were themselves aflame with the spirit of the reform; they inspired others only as they themselves were inspired by the Spirit of God. It should, however, be noticed that inspiration for special service or for leadership in great reform movements, is not an inspiration that qualifies to be an organ of revelation. These men have no authority to go beyond that which is written in the Book.

9. *Limitation of Purpose*

The doctrine of inspiration can not be adequately defined without a recognition of the limitation of purpose. It is not the purpose of inspiration to provide instruction in art, or science, or history, or philosophy as such. When scientific subjects or historical facts are mentioned, the primary purpose is not to instruct any one on these subjects but to offer some incentive to live a righteous life. It is not necessary therefore, that an organ of revelation be specially informed in science, in history or philosophy. He may even have some erroneous views on these subjects, and yet be competent to serve God's purpose in giving His Word to the race. On the other hand, however, it is necesary that an organ of revelation have a right conception of God, a right idea of man's moral nature, and that he understand clearly the way in which a man may come into a reconciled relation to God. The purpose of the inspired Word is to instruct man as to

the way of salvation. The inspired writer therefore, must be qualified to teach wholesome doctrine and to proclaim the truth that is able to reprove, correct and instruct in righteousness. Any inbreathing of the Spirit that fails to impart instruction as to the way of life is not to be considered as the inspiration of an organ of revelation.

It was not the Divine purpose to give as His Word simply abstract truth or didactic literature. God purposed to give His Word in such a form as would be understood by men in the ordinary walks of life. He designed to give attractive reading, in order that men might be induced to hear Him and walk in fellowship with Him. Therefore, the Scriptures are given in various forms and diverse portions. God aimed to prepare a written revelation best adapted for all classes in all ages, and therefore He qualified His chosen vessels with just that inspiration they needed to perform the task before them.

We attribute special inspiration only to supply the help needed to accomplish God's purpose. If an organ of revelation had access to private documents or public records, or had traditional or personal knowledge of historical facts, there would be no need for any special inspiration of the Spirit to acquire such information. But on the other hand, if he needed any help of the Spirit to enable him to understand the spiritual truths suggested by the historical facts known, such help would be afforded by special inspiration. The principle of Divine economy utilizing the forces on hand obtains in the order of grace as well as in the order of nature. It belonged to the sphere of special revelation to furnish any aid needed to understand the spiritual meaning of any religious institution or form of worship, or the bearing of profane history on the progress of God's kingdom. On the other

hand, it weakens rather than strengthens the Divine authority of the Word to claim supernatural aid when natural ability is sufficient.

10. *Limited in Knowledge*

We do not curtail the Biblical doctrine of inspiration, when we hold that an organ of revelation may be limited in knowledge on many subjects even closely related to the subjects on which he speaks with Divine authority. God does not impart infinite wisdom to any created being. When God puts a truth into the consciousness of a chosen vessel and incites him to publish it, He does not at the same time give him information on all related subjects. The inspired man's knowledge of language and science and history may be very limited and he may yet be fully qualified to publish the essential truths God would have him proclaim. An inspired organ of revelation is not omniscient, but he knows all God would have him declare. This idea of the limitation of knowledge accords fully with St. Paul's statement, when he says: We speak wisdom among them that are perfect, yet not the wisdom of this world, nor of the princes of this world that come to naught; but we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory. (1 Corinthians 2: 6, 7.) The human mind can be energized by God and yet lack much in worldly wisdom. God can use human weakness for His glory.

11. *Inerrancy*

Granted that there was a human element in the production of the Scriptures, we must admit the possibility of imperfections in matters not essential to

the ultimate aim of revelation. It was not necessary for an organ of revelation to have had full knowledge of the scientific interpretation of the natural phenomena he recorded. It was sufficient for him to be able so to describe the events to which he referred that his contemporaries could understand clearly what took place.

We accept the note of inerrancy as applied to the Bible if properly interpreted. Considering the Bible simply as a revelation from God for the purpose of human redemption, it is inerrant; that is, it accomplishes its purpose perfectly. It teaches the way to God without an error, there is no misleading teaching found in the Bible. Taking the doctrine of inspiration as defined and outlined in this treatise, we do not hesitate to accept the inerrancy of the Word of God.

Objections have been raised to the claim of inerrancy on the ground that errors are found in the Bible. We reply that there are no errors in doctrine found in the Scriptures. We have a reliable record of a perfect revelation. Inerrancy in the revelation does not require absolute perfection in the mechanical work required in publishing a record of revelation. Inspiration of the organs of revelation does not demand that the amanuenses, or copyists, or printers were infallible men. There is still legitimate work to be done by textual critics to find a text that will accord most fully with the original. It would require a constant miracle to prevent all Scriptural, grammatical, and typographical errors in a book that is published in four hundred different languages and dialects and in millions of copies. No one can reasonably hold that the perfect truth of God can not be proclaimed by a stammering tongue, or faulty rhetoric, or defective type.

Apparent contradictions may arise from the fact that several parallel accounts of the same event do not give all the details. All the attendant circumstances may not have been known by the original authors; and it is not necessary to know all the attendant circumstances, in order to declare the essential truth intended to be expressed. We hold with Dean Alford, that if all the attendant circumstances of such apparent contradictions were known, the contradictions would disappear.

12. *Pertaining to Matters of Science*

We have said that the Bible is not a treatise on scientific subjects; at the same time we hold that there are no errors on scientific subjects found in the Bible. Whatever may be claimed to be an error in science must be due either to some erroneous theory of science or to a faulty interpretation of the Scriptures. Often the apparent contradiction between science and the Bible may be adjusted by noticing that the writers of the Scriptures make use of simple, popular and impressive terms. Scientific terminology is purposely avoided. Facts are related in phenomenal terms. The sun is said to rise and set because these terms express the phenomena observed. Facts of nature may be expressed in phenomenal terms without deviating one iota from the truth the inspiring Spirit intended to convey. It should also be noted that both natural and mental sciences are constantly undergoing a revision, and what is called scientific truth today may be discarded tomorrow.

13. *Pertaining to History*

It is claimed that there are errors in the Bible as to numbers, historical facts and chronology. It is plainly evident that there are variations in our pres-

ent record of revelation as to numbers and chronology. For instance in 2 Samuel 8: 4 we read: And David took from him a thousand chariots, and seven hundred horsemen, and twenty thousand footmen. In 1 Chronicles 18: 4 we read in the narrative of the same event: And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen. There must be an error in the height of Jachin and Boaz, the pillars of brass set up in the porch of Solomon's temple; for in 1 Kings 7: 15 we read, He cast two pillars of brass eighteen cubits high apiece; and in 2 Chronicles 3: 15 we read: He made before the house two pillars of thirty and five cubits high. These errors may have crept into the text by mistake of the copyists. We know nothing as to the origin of these mistakes, but we do know that no Biblical doctrine is in any form or manner affected by these variations of numbers in the sacred text. They may serve to show that the dictation theory of inspiration does not comport with the facts.

It is found that the Septuagint and Vulgate Bibles differ slightly from the Hebrew Bible. Moreover, different translations from the same text differ occasionally both as to language and interpretation; for translation itself involves interpretation. But there is no reason whatever why Biblical critics should magnify these variations and thus undermine the confidence of the common people in the veracity of God's Word. There is no reason why the transmission of Biblical documents from language to language and from age to age should be exempt from the liability to mistakes which characterizes other forms of literature. It stands to reason that Biblical literature is legitimately subject to criticism as well as other literary productions. The few literary errors found in

the Bible do not in the least disqualify it from being a reliable record of the special revelation that God has given to be for all mankind an authoritative rule of faith and conduct. In it light is sown for the righteous.

14. *Erroneous Ideas and Dramatic Literature*

Erroneous ideas of ignorant men and of wicked men are found expressed in the Bible. The argument of the three friends of Job and the charge of his godless wife are not in accord with God's truth. In Ecclesiastes we find the sentiments of one seeking to satisfy his soul with material things expressed; but God's Word pronounces such a man a fool. Solicitations from the devil when he tempted Jesus in the wilderness are not God's solicitations although found in the Bible. The sentiment expressed in Isaiah 22: 13, Let us eat and drink, for tomorrow we die, is not a principle that God would have mankind accept, but is only the sentiment of carnally minded men. In the days of Isaiah there were men who advocated such ideas.

The Bible is a record of God's revelation intended to instruct men in the way of life. God gave His Word by special revelation for this very purpose. We accept it as our infallible rule of faith and conduct and the chief source of theology. We hold the doctrine of the inerrancy of the Bible in this sense: The Holy Scriptures give us the record of a revelation of the will of God in so far as it is necessary for us to know it for our salvation, so that whatsoever is not contained therein, nor can be proven thereby, is not to be enjoined on any one as an article of faith or as a doctrine essential to salvation.

V. The Functions of Reason in Revelation and Theology

It is the aim of theology to get at ultimate truth, in so far as that truth has religious worth or moral significance. Although the Word of God is the chief source of theology, yet we do not hesitate to appropriate all the light of nature, of philosophy, and of Christian consciousness that we can command. In our interpretation of the Word and in our construction of a system of doctrine we welcome all possible help from whatever source it may come. It is evident from the nature and extent of our field of investigation that the light of reason will be needed at every step.

By the term reason we mean the cognitive faculty. Reason is that power of the human mind that operates, or exercises, in every act of knowing and understanding. God made man an intellectual being; reason is one of his highest powers and distinguishes him from lower forms of creation. Sensibility and will have each a place in the Christian religion. In experimental religion these faculties play a very important part. But in the interpretation of revelation and in the construction of a system of doctrine, sanctified reason sits upon the throne. Systematic Theology is a science, and sound reason must construct it, rational thought must put its essential elements in order. It is just as necessary to employ reason to interpret revelation and construct its conclusions into a system of truth, as it is to employ reason to construct a science in any other realm of thought. In every department of knowledge there must be a rational

treatment of the material out of which the science is constructed.

1. *Reason Required to Receive a Revelation*

Reason, or the activity of knowing, is absolutely necessary to receive a revelation from God. There can be no communication of truth unless there be the capacity to apprehend. Truth cannot be imparted to an inanimate or irrational being. There must be both the capacity to apprehend and the active energy of the mind to take cognizance of the truth offered. An unconscious or completely inactive soul receives no revelation. All revelation implies a knowing on the part of the subject receiving it.

Truth can be imparted only by signs or some means of expression. In order that any truth be believed it must first be apprehended. Words which have no meaning, or which bear to us no meaning, can not be the vehicle of any revelation to us. In accepting a revelation we affirm the truth that revelation offers. But how can we affirm a truth we do not apprehend? The proposition, God is Spirit, is a plain truth; but who can grasp the idea expressed unless he understand the meaning of the words? The proposition, the soul is immortal, is a clear statement, but no one can grasp its meaning unless he understand the import of the terms used. The chief function of reason in receiving a revelation therefore, is to understand the meaning of the signs used to impart it. The first step in revelation is cognition.

We should bear in mind that there is a great difference between knowing and fully understanding, between apprehending and comprehending. We know that living seeds under proper environment germinate, grow into plants and bear fruit, but we do not under-

stand all about the growth of a plant. We know that in the person of Jesus Christ we have the revelation of the union of two natures, the human and the Divine, but we can not comprehend the mystery of the incarnation.

2. *Reason Required for Interpretation*

It is the function of reason to interpret the record of revelation. The faculty with which we know religious truth is the same as the faculty with which we know secular truth. This does not imply that the subjective state in which the inquirer approaches the subject of investigation does not determine very largely the clearness of his apprehension. A man's personal attitude toward the subject before him for investigation may disqualify him to come to an accurate conclusion. The mood of the inquirer is very significant in the search after truth. But it is not with the sensibility nor with the will that we apprehend the truth. We must employ the reason to apprehend the truth. Sensibility and the volitional faculty may influence reason and our judgment may be biased. However, it is the cognitive faculty that is the responsible factor in interpreting the record of revelation. God offers His truth in various forms. It may be presented in plain words, or in lessons from the teaching of history. It may be given in figurative language, in type, in symbol, in parable or in allegory; it matters not what the form, in every case it must be apprehended and interpreted by reason. Even though the Spirit of God enlighten the mind, it will be through the reason that Divine light can be of any benefit. God Himself says: Come now, let us reason together. (Isaiah 1: 18.)

3. *Reason is Required to Judge the Evidence of Revelation*

It is the function of reason to know and judge the evidence of revelation. When God speaks to man in a special revelation, He furnishes evidence of the fact that He has spoken. When He sent His servant Moses to deliver His people from Egyptian bondage, He clothed him with power to work miracles. He gave him power to change his rod to a serpent and to restore it again; He gave him authority to make his hand appear leprous and to restore it again. Other mouthpieces of Jehovah also had power to work miracles to prove that God was speaking through them. These evidences were an appeal to reason. By an intellectual process these evidences are woven together to form a judgment as to whether God has spoken or not. The Science of Christian Evidence is studied only by a few, but every believer of the Christian religion receives its revelation on evidence. The evidences may not be logically expressed, but no one believes without some reason for his faith. God does not require any one to accept an irrational doctrine. Jesus Himself says concerning His contemporaries: "If I had not done among them the works which no other man did, they had not had sin; but now they have both seen and hated both Me and My Father. . . . They hated Me without a cause." (John 15: 24, 25.) We discriminate between canonical and uncanonical books, between true and spurious revelation, by putting evidences to a test. It is the task of reason to decide the questions of religious truth. The logical mind can not rest permanently concerning the revelation offered until it discover the foundation of rational evidence on which it rests.

4. *Reason Required to Construct a System of Doctrine*

Peter admonished even the laity scattered abroad in different parts of the Christian Church to be able to give a reason for the hope in them. (1 Peter 3: 15.) As rational beings we ought to be able to do this, and not only in order to instruct our fellow men, but also in order to meet the demands of our own minds. The thinking mind can not be satisfied until it can hold the objects of faith in the form of some consistent doctrinal system. Religion may be considered in either of two aspects, according as we view it from the practical or rational side. It may exist in the heart of a child in the form of reverence, trust and filial obedience, even long before the child can give a rational account of its faith. But in the course of time, as the mind develops the child will endeavor to apprehend in a rational way the ground of its faith. So, by and by, in religion, as in philosophy, that which we once accepted intuitively, we seek afterward to substantiate by a rational process. Reason comes to our aid by relating and formulating the simple facts of revelation and Christian consciousness into a system of doctrine. Here we find the field divinely ordered for the service of a scientific theologian. It is the task of reason, under the guidance of the Holy Spirit, to gather and formulate the facts of the Christian faith into a rational system, in order to set forth the ground of our faith.

5. *Reason Required to Relate Theology and Philosophy*

In demanding a reason for the hope that is in us, we are not satisfied, in the last analysis, simply to see the facts of revelation and Christian consciousness properly related in a system of doctrine. We require

further that the doctrinal system itself be rooted and grounded in the constitution and nature of things, that is, we seek to find the ground of our faith in the ultimate reality of things. This is the work of philosophy, which is reason carried to its highest point. The inevitable tendency of the mind is not only to bring order out of the chaos of religious beliefs, but also to search for the foundations of such beliefs. The mind can not be content with a mere Christian theology, it must have also a Christian Philosophy. We seek to be assured of our foundation. Philosophy is the science of foundations; it is the inquiry after ultimate truths, the science of ultimate realities. It is concerned about the ground of faith and the underlying support of Christian consciousness. Philosophy inquires whether religion has a reliable basis for Christian consciousness. It is the function of reason to relate the facts of revelation and Christian consciousness into a system of doctrine and to discover the philosophy of Christian theology.

The study of functions of reason in theology must be guarded, on the one hand, against rationalism, and on the other, against false mysticism. God made man in His image and endowed him with intellect and sensibility, and both of these faculties have their legitimate sphere in the process of redemption. The mystical John and the logical Paul occupy lofty places in a progressive revelation. Without either of them special revelation would not be complete. However, it is the part of wisdom not to follow either of these great leaders in Christian teaching to the exclusion of the other.

PART II

God

Herein is love, not that we loved God, but that He loved us, and sent His Son as a propitiation for our sins.—BIBLE.

The earthly life of Christ, His death and His Resurrection, viewed as a revelation of God's thought of sin, of God's great love, and of man's obligation to walk in fellowship with God, bringing the message that God in His Son is the great sin-bearer of the world, is the essence of the doctrine of the atonement.

Die Erlösung aber ist die Frucht der Incarnation, folglich ist diese der Zentralgegenstand im Welt- oder Reichsplan des dreieinigen Gottes.—Escher.

PART II

GOD

The first of the fundamental doctrines of Christianity is the doctrine of God. If our conception of God depart in any degree from the truth, the consequences of such a defect may be traced to every division of our system of doctrine. Nothing lies deeper in theology than the doctrine of God. It behooves us, therefore, to be alert and on our guard in laying this foundation stone.

I. The Idea of God

The profoundest subject that can engage the human mind is the idea of God. Creation is marvelous, and we can not comprehend it. But if the idea of Creation can be surpassed, either as to its profundity or incomprehensibility, it must be by the idea of God, who by a power inherent in Himself has brought all things aside from Himself into existence. As we endeavor to set forth the Christian idea of God, it is fitting that we first of all acknowledge our inability to comprehend Him fully. Even special revelation does not claim to give a full knowledge of God. Great is Jehovah and greatly to be praised; and His greatness is unsearchable. (Psalm 145: 3.) Inasmuch as the idea of God is a reality in this present world and is also the most fundamental tenet of the Christian religion, it is incumbent upon us to examine the ground of our faith in the existence of God. It is proper that we begin with this subject; but the burden of our inquiry is not so much concerning the existence of God as it is concerning the character of God.

1. *Belief in God*

The logical order of setting forth the chief points of our main subject is to begin by considering the common belief in God. It can not be said to be begging the question by proceeding in this order; for the common belief in God is a fact that can not be denied. We treat of it here, because of its bearing on the Christian idea of God. We freely admit that the Christian idea of God is the response of man's religious nature to God's special revelation. We hold quite naturally that a God worthy of our confidence would reveal Himself. If He be perfectly good it must be His good pleasure to give all His intelligent creatures a knowledge of Himself. But there is in the human race a common belief in God, far more general than the response of a religious nature to a special revelation, that has given rise to a common universal belief in a Supreme Being. This common belief in God has risen in the race as a result of God's perpetual self-expression in the created world and especially in man's religious nature.

This common belief in God has a far deeper and broader basis than man's religious experience. It rises in response to a general manifestation of God, to the primary facts of life, and to the realities that meet us in all life's experiences. Belief in God begins in belief in ourselves, in our reason, in our senses, in our destiny. Belief in God is also grounded in our belief in the goodness of the good and in the badness of the bad. We believe in God because we believe in conscience and because we are led on by the aspirations of hope. We believe that the finite order is grounded in an eternal order. We believe that that which holds out to us the best prospect for the future is most worthy of our confidence. We believe in God naturally,

because we hold that God who made us thus is worthy of our confidence. When we assume this we are responding to a general revelation of God and are urged on by the primary facts of life and by the sober realities of our earthly existence. In this response we are moving straight forward in recognition of an Infinite Being, the underlying reality of all things. We do not hesitate to assert that the Christian idea of God is rooted in the common belief of a Supreme Being, which in turn is the response of the heart to the self-manifestation of God, the sovereign Creator of all.

2. *Various Forms of the Idea of God*

It is not at all strange that this common idea of God, although arising from similar sources, should nevertheless vary widely in different men. For numerous reasons men do not fill the idea of God with the same content. The pagan conception of god or gods differs widely from the Christian conception of God. Doubtless the influence of ancestral life and teaching is the cause of the various crude and superstitious ideas of the gods in the heathen world. Even those who were favored with the privilege of learning from the Sacred Scriptures differ very materially in their conceptions of the Supreme Being. Breadth of culture, as well as depth of piety, has a significant bearing on man's idea of God. It would be an endless task to attempt to describe every Christian's idea of God. There are three lines of Divine manifestations that give rise to three distinct types of ideas of God. God reveals Himself in the order of nature, and he who delights in tracing evidences of God in nature will be found speaking of Him in terms of nature. God reveals Himself in historical events; in the world covenant, in the covenant of promise, and in the

covenant of Law. He who meditates on these special forms of Divine revelation, will be found speaking of God in terms of the Old Testament. God reveals Himself in these latter days through the testimony of His Spirit, who takes of the things of Christ and shows them to us. He whose religious life is occupied chiefly with an inward personal communion with God through Christ, will be found speaking of God in terms of the New Testament dispensation. These types of the religious life do not necessarily indicate a morbid or biased religious consciousness, but they do afford us a rational explanation of the various forms of ideas of God, even under the administration of the same Spirit.

3. *Definition of God*

A full and comprehensive definition of God can not be given. No man can fathom the infinite depths of the Deity, consequently no one can give an exhaustive statement of all that God is. We define an object by setting forth its characteristics, by stating its genus and its specific differences, by analyzing its idea as it lies in our mind. In one or another of these methods God may be defined in part. When we speak of defining God, our thought is to analyze the idea of God as it lies in our mind, to state the class of beings to which He belongs, and to describe the attributes belonging to Him.

The nearest approach to a definition of God found in the Scriptures is the simple yet very significant statements, God is spirit, God is light, God is love. Yet we do not hold that the organs of revelation aimed by these statements to define the Deity. The once common statement that God is the absolute Being does not express the full content of the idea of God. Ebrard says, "God is the eternal source of all that is

temporal." Andrew Fuller says, "God is the first cause and last end of all things." Dr. A. H. Strong gives us a comprehensive and concise definition in these words: "God is the infinite and perfect Spirit, in which all things have their source, their support and their end." The Westminster Catechism defines God by mentioning His attributes as follows: "God is a Spirit, infinite, eternal, unchangeable in His being, wisdom, power, holiness, justice, goodness and truth." The Augsburg Confession begins with this statement: "The Churches teach there is one Divine essence which is called and is God, eternal without body, indivisible, of infinite power, wisdom, goodness, the Creator and Preserver of all things visible and invisible; and yet there are three persons of the same essence and power who also are co-eternal, the Father, the Son and the Holy Ghost." The Thirty-Nine Articles of the Church of England say, "There is but one living and true God, everlasting, without body, parts or passions, of infinite power, wisdom and goodness; the Maker and Preserver of all things both visible and invisible." The Methodist Articles of Religion give precisely the same definition of God as the Thirty-Nine Articles.

The Evangelical Association says in her Articles of Faith, "There is but one true and living God, an eternal Being, a Spirit without body, indivisible, of infinite wisdom, power and goodness, the Creator and Preserver of all things visible and invisible. And in this God there is a trinity, of one substance and power and co-eternal, namely the Father, the Son and the Holy Ghost." Other Protestant Churches give definitions of God similar to these quoted. They set forth the Christian idea of God by the use of similar terms. The import of a few of the terms used in defining God should be carefully noted. God is declared as Spirit without body and parts, and indivisible. Whatever

view of the Trinity may be accepted, this statement of the Divine unity must not be contradicted, namely, that God is *one* and can not be divided. In the second place, we should note that essence and substance is affirmed of the Godhead. This is a metaphysical conception and simply posits an underlying reality from which all the manifestations of the Divine Being proceed, and in which His attributes inhere. By an enumeration of the principal Divine attributes the idea of God is sufficiently guarded against erroneous conceptions.

We endeavor to set forth the Christian idea of God in the following definition: God is the underlying reality of all things, a personal Spirit, the Creator of all things aside from Himself, perfectly good and who in holy love sustains and orders all things for His own glory. In these words we gather together the essential elements of the idea of God as expressed in the Bible and in the doctrinal statements of the Church of Christ.

4. *The Idea of God a Rational Intuition*

The idea of God is a first truth and is innate. It is true a few theologians of our day do not favor this view; but we can point to a shining array of great leaders who stand firmly with the affirmation of this question. We need only to mention Calvin, Nitzsch, Julius Müller, Ulrici, Porter, Fisher, Hodge, Raymond and A. H. Strong.

Dr. William Burt Pope says, "The Being of God is at once an innate idea and a truth demonstrable and to be demonstrated."[1] Dr. John Miley says, "The idea of God as a sense or conviction of His existence is a product of the intuitive faculty. There is an in-

[1] Compendium of Christian Theology, Vol. I, p. 234.

tuitive faculty of the mind—the faculty of immediate insight into truth."[1] Edward Caird says, "I maintain the consciousness of God, or at least the principle out of which the consciousness of God arises, is as truly one of the primary elements of our intelligence as the consciousness of the object or the consciousness of self. Thus all our knowledge of the objective world and all our knowledge of ourselves, presupposes the idea of God; though it is equally true that just because it is the presupposition of all other knowledge, it is the last thing on which we reflect, or which we try to explain to ourselves."[2]

Three answers have been given to the question, What is the origin of the idea of God? First, that it is due to a supernatural revelation. Second, that it is a deduction of reason, a conclusion arrived at by a process of reasoning. Third, that it is an innate idea. To give a full account of the idea of God as it is found in the world today, we must recognize each of these three views; for there is some truth in each. They may stand side by side without contradiction. The idea of God is a first truth, but it is set forth in bold relief by supernatural revelation and is more fully confirmed by rational deduction.

There will be no difficulty in accepting the view that the idea of God is innate as soon as its real import is fully understood. We use the terms innate idea, first truth and rational intuition as practically synonymous. The term innate is used to signify that which naturally belongs to our constitution and is born with us. By innate knowledge is meant that which is due to our constitution as sentient, rational and moral beings. The expression means that the soul sees certain things as true immediately in their

[1] Systematic Theology, Vol. I, p. 62.
[2] The Evolution of Religion, Vol. I, p. 84.

own light. Men do not need to be convinced that such things are true by instruction or by a process of reasoning. There are intuitions of the intellect. There are axiomatic truths of mathematics that need not and can not be proven. The truth that a part is less than the whole will be accepted as soon as the mind understands what the statement means. That two parallel lines can never meet is a rational intuition. That there is a distinction between the right and the wrong is an innate idea of the moral sense. It needs no proof, because it is known by direct knowledge. That the duty of gratitude and benevolence is rooted and grounded in good received from a free agent, is an innate idea of the moral sense.

By an innate idea we do not mean that an idea appears in consciousness as soon as a child is born. All that we mean is that as soon as the proper occasion is afforded the mind grasps the truth without argument and without a process of reasoning. In this manner arise the ideas of time and space, of cause and effect, of substance and of extension and limitation. The occasions that give rise to these ideas are our experiences with material objects, with succession of events, and with change of phenomena and order of qualities. These experiences afford an opportunity for the activity of powers that lie dormant for a time in the soul. As an acorn bears within it the capacity and potency to develop into an oak tree, so a human soul has by birth the native power to apprehend first truths as soon as an opportunity arises. An innate idea is not something that has existence prior to consciousness. Nor is it any actual knowledge which the child has at birth. But positively, an innate idea is an idea that naturally springs into consciousness upon occasion of observation and reflection, but is not itself the direct result of sense perception, nor the result of

a process of reasoning. First truths are such as have logical priority and must be assumed in order that that which is known by observation and reflection can become rational knowledge. Such truths are not known first in order of time. Some of these truths are not consciously accepted or known till late in life. Many innate ideas are never clearly apprehended nor definitely apprehended in the minds of the majority of the human race.

The criteria by which first truths may be tested are universality and necessity. Innate ideas are found wherever there are human minds normally developed. The ideas of space and time and substance are found in all lands and among all classes of people. The human mind is so constituted that first truths must arise in order that the report of the senses and the products of reflection and reason may be perfectly related and the soul come to clearness in its cognitions. They are necessary in order to complement other acts of cognition. Eliminate the ideas of space and time and all our knowing is utter confusion. Eliminate the idea of right and wrong and we are in gross darkness on every moral subject. First truths are necessary to logical thought.

5. *The Criteria Applied*

The idea of God arises spontaneously in the human mind on occasion of observation and reflection. When a human soul seriously reflects on the phenomena of matter and mind, the thought naturally arises, this world must have had a Creator. Early in life without a process of conscious reasoning, the idea of God emerges from the soul. When Phillips Brooks began to instruct Helen Keller in the cardinal truths of the Christian religion and when he thought he was break-

ing to her the news of the existence of God, she said to his surprise, I always had this idea. Accepting the view that the idea of God is innate, this early knowledge of Helen Keller can easily be explained.

The idea of God is universal. It is found in all tribes and nations. It may be sadly perverted and mixed with superstition because of sin, but it is found in all lands and among all peoples. Universality is a mark of rational intuition; and the only rational explanation of its universality is the fact that it is an innate idea.

The idea of a Supreme Ruler of the uuiverse is an absolute necessity in the moral realm. The idea of right and wrong, the sense of moral obligation both before and after conduct, have no meaning whatever and no valid explanation apart from the idea of God. It is the conception of God that furnishes the ground for all moral and ethical ideas. Thus considered from every possible view point, the idea of God meets the tests of a rational intuition.

Although admitting that the idea of God is a rational intuition, it does not follow that the conception of God is free from all perplexities. We meet many things in the common experiences of life that we can not reconcile with the unfailing providence of a loving heavenly Father. It is often difficult to justify the sorrows and misfortunes of a righteous man. It may appear that the wicked prosper and that the good are given over to affliction and poverty. No system of philosophy or theology can remove all the mysteries that confront us in the doctrine of God. The existence of God can not be proven, demonstrated or fully explained by reason. But other truths concerning which we harbor no doubt whatever are likewise shrouded in mystery. Eliminate the idea of God as Creator and every form of existence, from the smallest conceivable

unit of energy to the largest body that rolls ever onward in endless space, is involved in impenetrable mystery. However, there is abundant reason to believe that all the apparent contradictions of life and all the mysteries of being will finally vanish away like the darkness of the night before the rising sun, when we shall know as we are known and shall see God in all things. Our eyes are not yet adjusted for that supernal light, but we hold the truth by faith that all things are determined by a perfectly good and absolutely holy God.

Although we say the idea of God is a rational intuition, we do not hold that the occasion for the awakening of this idea in consciousness is chiefly through the activity of reason. We emphasize the activity of man's religious nature in the process of developing and maintaining in consciousness the idea of God. Man feels the presence of divinity in the manifold experiences of life. Man senses the wisdom, power and purpose of a supernatural being, and is moved by the impulse of his religious nature to worship and to seek help and protection. In all ages the state of mind so fitly called faith has been the faculty by which the idea of God has been developed.

6. *Leading Elements in Developing the Idea of God*

In studying the development of the conceptions of God as it is found in the world today, we can readily trace the various contributions to two leading sources, namely, the religious and the philosophic. The word God has a somewhat different import according as one views the subject from a religious or a philosophic standpoint. From a religious view, God is that unseen Being upon whom man is dependent, whom he worships and from whom he asks help in time of need.

The present trend of theological thought is to find God as an inspiration for holy living and as a spiritual force to qualify for godlikeness. A contemplation of God from this view point is best adapted to supply the longings of man's religious nature. It incites to piety.

From the philosophic view point, God is the absolute Being, and His name stands for the ultimate reality of all things. In this view God is the ground and efficient cause of all phenomena. It is but seldom that one of these elements monopolizes all of consciousness in developing the idea of God. Generally one or the other predominates giving rise respectively either to a religious or a philosophic conception of God.

Although we hold that as to its origin the idea of God is a rational intuition, we nevertheless hold also that it is subject to increase and great modification. This fact has already been recognized in the statement that the idea of God varies greatly in different ages and among different peoples. We shall notice some of the leading factors that produce great modifications in the conception of God.

7. *Hebrew Contribution*

The Hebrew race, God's chosen people in a former dispensation, has made the largest contribution of any people toward the development of the religious idea of God. It was under the training of a special Divine discipline that this people acquired a deeper knowledge of the moral nature of God. Even though it be admitted that Israel inherited from Abraham a special genius for religion, we nevertheless must also hold that this exalted idea of Jehovah was due to a special Divine tuition. God's chief aim in calling Israel to be His chosen people was that they might publish His name in all the earth. Although God made Israel a sep-

arate people to prevent contamination from idolatrous nations, His purpose nevertheless was that they should be the bearers of His message of salvation to the whole world. To this end they were called to furnish a special contribution to the true conception of God. As God raised up Pharaoh in order to show His power and to declare His name in a great nation, so He raised up Israel to make known His saving strength and to offer His salvation to all the world.

Israel's peculiar contribution to the development of the loftiest conception of God can be traced through her entire history, and will be found in tendency and emphasis rather than in any one distinct feature. Israel emphasized the idea of a personal God, the Creator and Ruler of the universe. Monotheism was a positive tenet of Israelitish faith. It is true there is a tendency towards monotheism in the ethnic religions, but among the Hebrews there was an emphasis placed on this doctrine not found elsewhere, either in pagan cults or heathen philosophies. Monotheism is made fundamental in the Jewish religion. Hear, O Israel, Jehovah, our God, is one Jehovah. (Deuteronomy 6: 4.) The truth of the Divine unity and Jehovah's transcendency, as over against polytheism and pantheism, is inculcated with all possible emphasis in the Hebrew Scriptures. By their positive teaching on the unity and transcendency of Jehovah the Hebrew race incurred the hatred and enmity of all the surrounding nations. But by clinging tenaciously to these tenets of their faith, they furnished a most valuable contribution to an exalted idea of God.

Another line of development in the Jewish faith is found in the special emphasis placed on the spiritual aim of Jehovah's purpose. Temporal prosperity is indeed considered a great good; but it is so highly appreciated only because it is an indication of God's

favor. Jehovah's favor is better than life, and a day in His courts is better than a thousand. The prophets of the eighth century B. C., laid special emphasis on the spiritual nature of God's kingdom. They made all other good subordinate to the spiritual aim of God's purpose.

A third chief element made prominent in the Jewish thought of God is the increased importance attached to His relation to the individual. There is a development from the national to an individual relation to God. The religious consciousness of the Old Testament reaches its climax of expression in the words of the psalmist when he says: Whom have I in heaven but thee, and there is none upon earth that I desire beside thee. (Psalm 73: 25.) In the ante-Christian dispensation Israel led the world in expressing the most lofty and most worthy conception of God. In the Christian era the Old Testament idea of God was still more fully developed and better expressed. He that hath seen Me hath seen the Father. God says to Israel: Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil. (Isaiah 1: 16.) And God says by the mouthpiece of His prophet again when Israel was emphasizing the temporal nature of His kingdom: He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and walk humbly with thy God? (Micah 6: 8.)

8. *Philosophic Contribution*

The idea of God has been subject to more or less modification from philosophic thought in various periods. The most important heathen contribution to the development of the idea of God is that which is furnished in Greek philosophy. The statement, God

is the absolute, most adequately expresses the idea of God in Greek philosophy. By the term absolute is meant the ultimate reality that lies back of all phenomena, and which binds all the varied experiences of mankind into unity. However, the meaning of the term is still a subject of dispute among philosophers. Not a few read into the term absolute the idea of unknowable, so they hold that the infinite God is unknowable. Christian thought has appropriated the term absolute as descriptive of God, but with a meaning that does not conflict with its doctrine of special revelation from God. The philosophical conception of the word absolute, as meaning only the underlying reality of all things, has been appropriated by Christian thought and has greatly enriched Christian theology.

In Greek thought the term absolute is sometimes used to indicate the underlying reality of all things in a totally transcendent and abstract manner. God is thought of as standing over against the universe and acting upon it only through intermediate agents. These agents may be beings of various grades and powers. They are called demi-gods. This conception of the Divine transcendence has led to serious errors. It is through the genius of Christianity and the guidance of the Holy Spirit, that the Church has escaped falling into these errors permanently. The Christian doctrine of the Divine immanence has corrected the philosophical errors of the Divine transcendence. The idea that God is the underlying reality of all things and the bond that binds all the experiences of life into unity has been safeguarded by the Christian conception of the absolute. It throws a sweeping searchlight on some difficult questions of creation and on our rational connection with the non-ego.

Julius Kaftan favors the use of the term absolute in theology; for he holds that its meaning should not be taken from its etymology, but from its use in language. He says, "We should never forget that by the expression, 'God is the absolute,' we do not mean to make a fundamental affirmation as to the essence of God, but simply an expression of the significance the idea of God has for us."[1] The term absolute in Christian theology agrees with its use in philosophy in so far as it is used to express the idea that God is the underlying reality of all things and is the bond that binds all our experiences into unity.

Our idea of the absolute is occasioned by our own will. The will seeks for satisfaction, for rest, for full gratification. But it meets some other power superior to its own. It is not absolute in itself. But that which is not thus hindered by any superior power to realize that which it seeks, is the absolute. The Christian idea is, that man is created for God and by God, and that the ultimate reality of his being is God; consequently he can find his rest only in God, in harmony with the underlying reality of all things. Dr. Kaftan says further on this subject: The finite will seeks for life, for enjoyment, for full satisfaction, but it can not find the object of its longing in itself, and therefore posits finally and involuntarily a last definitive, namely, the absolute. Herein it becomes known what the absolute is for us. It is that wherein the restless soul finds rest, the final full and real satisfaction out of which no other desire arises. Otherwise the human will is confronted with opposition, but on identification with the absolute, with unconditional power, the highest possible goal of aspiration is reached, and there is rest.

[1] Dogmatics, p. 162.

Again the idea of the absolute is occasioned through an effort of the soul to find rest for its moral nature. The idea of the good arises as a rational intuition, and there follows the idea of the highest good beyond which no higher good can be thought. This highest good is God Himself, therefore the absolute. So then, the idea of the absolute is not an empty, uncertain something which can be described only in negative predicates, but is for every rational being an intelligent conception. And this is the meaning of the term absolute when applied unto God in Christian theology, namely, that ultimate reality of power and goodness that lies back of all phenomena.[1]

The idea of the absolute is not simply the climax of that which is relative; in its very nature it is totally different from anything that is relative. It is not specifically a Christian idea, heathen philosophies have treated the subject extensively. The idea of the absolute is not common to all religions, some heathen religions have never formulated any idea of the absolute.

In modern philosophy the search after God is brought to the front. Augustine said, "Thou hast made us for thyself, and our souls are ever restless until they rest in thee." Although this eminent Church Father used these words in a religious sense, they may be used in a much wider significance. The reason why the mind rises from the finite to the infinite is the fact that the finite does not satisfy. Neither the intelligence nor the will can accept finally the finite as the absolute reality. That which is merely phenomenal can never satisfy an immortal soul. When we build on that which is finite we will find the ground ultimately sink away beneath us. Even in our philosophical research, we seek for a foundation that is more enduring

[1] Culled from Dr. Kaftan's Dogmatics, pp. 162, 163.

than that which is phenomenal. We are not satisfied until we find an underlying reality that can not be moved. Philosophy has done much to enlarge our conception of God by setting over against the unit of existence which is phenomenal and vanishing, a unit of existence that is absolute. This unit of existence which in philosophy is the absolute and the underlying reality of the phenomenal world is the God of Christian theology.

The satisfaction which fills the soul when it sinks into perfect rest trusting in the Absolute One was forcefully set forth by Jesus when on a weary day at Jacob's well He instructed the woman of Samaria concerning the profound things of His kingdom. After the woman had asked some searching questions concerning the water of life, and some darts of conviction had lodged in her heart, the Master said to her, Whosoever drinketh of the water of life that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life. (John 4: 14.) God made mankind in His image and as dependent creatures He calls us all to Himself as a haven of eternal rest.

9. *The Christian Contribution to the Idea of God*

Our delineation of the development of the idea of God would be incomplete and defective, if we did not refer to the Christian bearing on the subject. But since it will be necessary to set forth the specific Christian idea of God when we consider the nature and attributes of the Divine Being, we need to refer to this subject only briefly in this connection.

The specific Christian contribution to the idea of God has come forth largely through the channel of Christian piety. The Christian God-consciousness has

been formed very largely from the experience of a soul walking in communion and fellowship with God. The life and teaching of Jesus is the main factor in producing the God-consciousness of a believer. Jesus walked among men as a human being and taught them His own ideas and experiences in fellowship with the Father. He Himself walked in blessed fellowship with the Father of all. He drew constantly from the infinite fullness of God, so that He never lacked in wisdom or power for the discharge of every obligation pertaining to His earthly life. So perfectly did the life of Jesus reflect the nature of God, that He could say in terms that carried conviction with them, He that hath seen Me hath seen the Father. The nature and character and purpose of God are perfectly revealed in Christ, and this revelation is the source of the special Christian contribution to the idea of God. The Old Testament ideas of God are seen in a new light in the face of Jesus Christ. In Jesus is given a living illustration of that which was foreshadowed in the Old Testament. The life of the Christ brings out the idea of God in a concrete form. The Christian conception of God is cast in the mould of the Gospel which offers redemption to all mankind.

There are marked tendencies of the development of the idea of God in the Christian era. Early in the Christian Church the personal human characteristics of Jesus fell into the background. The metaphysical and transcendental attributes of the Divine Being were made prominent. This tendency followed naturally in the effort to safeguard the Divinity of Jesus Christ. The conception of God as the transcendent substance was made prominent, and then the dogma that Jesus was of the same substance with the Father was thought sufficient to determine His rank with the Deity.

Then again in the Middle Ages, as a contribution of Scotist theology, the idea of God as transcendent will was made prominent. God was thought of as a sovereign Ruler who gave no account of Himself to any one, and whose rule can not be judged by any human standard. The Calvinistic teaching, although rooted in Augustinian theology, received a strong impetus from the Scotist teaching emphasizing the idea of God as arbitrary will.

The Reformation developed its own peculiar form of theological thought. The reformers conceived of God as the embodiment of moral law, as one compelled by His own inner nature to uphold the eternal principle of righteousness. Arbitrary will was not for them the dominating characteristic of the Divine Being. God was thought of as th embodiment of an immutable law which demanded the punishment of the sinner. Consequently the question, How can God forgive the sinner? became the all-absorbing question of theological discussion, giving rise to various theories of the atonement made by the suffering and death of Christ.

These different tendencies of theological thought continued side by side for centuries. But it is evident that as soon as we lay emphasis on unrestricted will in our conception of God, and then meet a tendency in theology which lays emphasis on immutable law, we feel the need of reconciliation. It is a good omen of our times that great leaders of systems of theology feel the need of modifying some of these characteristic doctrines, in order to bring about agreement on the great essential truths of Christianity. When we accept the Biblical doctrine that God is omniscient and omnipotent, we have no need of reconciliation with nature.

The conception of God most prominent in modern theology is that which arises from the study of the

personality and character of Jesus Christ. His claim to be in perfect union with God the Father is sufficiently proven by His life and character. His life was determined by what He heard of His Father. He said, I do always the things that please Him. In Christ's testimony as to His oneness with the Father, we have, in the first place, the profoundest truth of His character, and in the second place, an expression of the highest conception of God. It is not so much the bare exercise of will that upholds the universe, as it is the unchangeable moral character of the one eternal loving heavenly Father. To form the highest and noblest idea of God we should gaze intently on the face of His eternal Son. Life should be interpreted by its highest and not by its lowest forms. So long as we make the life, the teaching and the sacrifice of Jesus the center of Christian faith, it will not be possible to deviate far from the truth in our doctrine of God.

The Christian idea of God may be set forth in a summary of a few essential points: a) God is conceived as the ultimate reality of all phenomena. b) God is conceived as that absolute power on which all finite beings are dependent. c) He is the absolute reason in which all mental processes are grounded. d) He is that absolute perfection and final cause which imposes law on all moral beings. e) He is the absolute personality revealed in Christ that invites all mankind to walk in fellowship with Himself in holy love.

II. The Existence of God

Even though the idea of God is a rational intuition, it may yet be sadly perverted and greatly obscured. Human depravity and actual sin darken the light of God's revelation and blunt the religious sensibilities. As a consequence of sin, men have eyes and see not, have ears and hear not, and the idea of sin is far from being definite and distinct. In sin the heart is estranged from God and the ardor of love is dampened, preventing intimate fellowship with God. The indispensable condition of attaining the highest possible knowledge of God is to walk in intimate fellowship with Him. The Scriptures speak of an intimate fellowship with God as knowing Him. Although we must love God supremely in order to know Him best, yet there are some intellectual processes that lead to a better understanding of what God is, giving us a firmer grip on the truth of His existence.

The Scriptures nowhere attempt to prove the existence of God. It did not seem to have occurred to the authors of the Scriptures that there was any need to prove the existence of God. They moved in an atmosphere in which the idea of God was the common asset of the mind. It was not characteristic of the times in which the Scriptures were written to deny the existence of God. The one who said in his heart there is no God was guilty of practical infidelity rather than outright atheism. The Bible does not attempt to prove the existence of God, neither does Systematic Theology. Our desire is only to confirm our faith in God by evidence and argument.

1. *The Scriptures Assume and Declare the Existence of God*

The Scriptures boldly assume and emphatically declare the existence of God. In this respect they are a pattern for the embassadors of Christ in our day. A preacher of the Gospel is justified in assuming that all men believe in the existence of God; and yet it is his duty to make a solemn declaration that God is and that He is a rewarder of all those who diligently seek Him. The purpose of such a declaration is to bring out in bold relief the idea of God that lies hidden in partial obscurity. Sinful men do not like to retain the idea of God in their mind. Therefore, to wake up the slumbering consciousness of God, preachers of the Gospel should cry aloud and spare not. While chosen men are sent forth to declare that God is, all the universe joins in the same declaration. Paul joins the innate idea of the existence of God with an external expression of the same truth. He says in respect to the heathen: That which may be known of God is manifest in them, for God hath showed it to them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made. (Romans 1: 19, 20.) What God has directly impressed on the soul is also taught by every external reality.

The fundamental motivity of Divine activity is self-expression. God aims at self-expression in the universe. He accomplishes His purpose by means of innate ideas and by means of thought and reflection. These two methods of God's revelation are so closely related that neither can be operated without the other, yet for the sake of clearness of thought, they ought to be treated separately. We have already noticed that the idea of God rises naturally in the human

mind, we shall consider next that the belief in the existence of God is greatly strengthened by reflection and reason and logical argument. There is no subject in Christian theology that requires more careful study than the subject commonly designated the theistic arguments. It may be pursued with great profit, yet the mastery of the subject is not essential to the development of a strong Christian faith.

2. *Theistic Arguments*

It is the nature of the human mind to add evidence for the assurance of knowledge. There is abundance of opportunity to support the innate idea of God by reason. The things that are made declare the invisible things of God. Paul in his day used this form of argument to announce the existence of God. Although the existence of God is assumed in the Scriptures, and although no positive demonstration of the truth can be given, yet the sacred writers themselves consider the theistic arguments of great value in so far as they aid to give a positive content to the idea of God and to strengthen the belief in His existence. These arguments are corroborative evidence of His existence. None of them is decisive in itself, and taken together they do not furnish such a positive proof as is required for an actual demonstration. Yet they aid in confirming our primitive convictions and greatly strengthen Christian faith. Lord Bacon says in his essay on atheism, "A little philosophy inclineth a man's mind to atheism, but depth of philosophy bringeth man's mind about to religion."

Nathanael Burwash, LL. D., presents the idea very forcefully that the foundation of Christian theology is laid in the religious conception of God. He states plainly that the conception of God arises out of the faith

arising from man's religious nature. Dr. Burwash begins his discussion of the Origin and general character of the Christian Conception of God, by saying: "The foundation of every religion is laid in its conception of the supreme object of its faith and worship, i. e., its God."[1]

It is not the purpose of theistic arguments to compel conviction as to the existence of God. The Divine Being is not subject to demonstration as is a mathematical problem. All that we aim to accomplish by theistic arguments is to show that this universe of which we are a part calls for a rational explanation, and that the theistic arguments furnish the best explanation that can be given. It is not to force conviction, but to clarify conviction and to justify our belief at the court of reason. Rückert says: "Wer Gott nicht fühlt in sich und allen Lebensbeweisen, dem werdet ihr nicht mit Beweisen beweisen."

The purpose of theistic arguments is to confirm theism. Theism is a term used in philosophy and theology to mean that God exists as an infinite personal Being having all the attributes of moral agency, and that He is the Creator and Ruler of the universe. Theism is that system of belief which holds that the universe is grounded in a personal God. The opposite of theism is atheism, which denies the existence of a personal God and holds that the universe is grounded in material forces or laws.

1. *The Cosmological Argument*

We proceed to state a few arguments in favor of theism. The first is properly called the cosmological argument. This is not properly an argument of cause and effect; for then it would mean only that every

[1] Manual of Christian Theology, Vol. I, p. 257.

caused event had a cause, which would be an identical proposition. The argument properly stated is given as follows: Every thing begun, whether substance or phenomena, owes its existence to some producing cause. This world, at least in its present form, is a thing that had a beginning at some time, and it owes its beginning to an adequate cause. As we can not comprehend the greatness of the universe, we hold that the cause is practically infinite.

We should not claim for the cosmological argument more than it can furnish. We can not claim that every thing that exists had a beginning, for then we would say that God had a beginning and consequently a cause. We can not say that every thing that exists had a cause, for that would include God. We apply the argument only to things that have had a beginning. If we admit that this present world had a beginning, we must admit that it had an adequate cause.

But we may be met with the disciples of Hume, who say there is no such thing as causation, what men call causation is only succession of phenomena, cause is only sequence. Then we must inquire, What is that principle of reason that demands a cause for the beginning of every thing that exists? Our answer is found in Kant's original furnishing of the mind. This endowment of the mind that constitutes man an intelligent being is to be attributed to that underlying reality that binds into unity all the experiences of life. The *nexus* that binds the conclusion to the premise in the cosmological argument is a rational intuition, an intuitive conviction that it must be so. It is one of those first truths that are accepted in their own light. The insight that enables me to understand that the whole is greater than any one of its parts, also enables me to understand that the beginning of any existing

thing must have had a cause. The argument can not be carried beyond a rational intuition.

In order that the cosmological argument be valid in support of theism, we must assume that the universe had a beginning. If the universe never had a beginning but existed from eternity, it is just as rational to hold that it has existence in itself as to hold that God has existence in Himself. But granted that the universe had a beginning the mind can not sustain the thought that it derived its being out of nothing. We most naturally resort to the idea that the universe has had an adequate cause. The view that a personal God is the Creator of the universe gives us the most rational explanation of the phenomenal world. The cosmological argument is not a positive proof of the existence of a personal God, but it affords an additional impulse to our innate conviction that there is one eternal, personal Being.

2. *The Teleological Argument*

This argument seeks to confirm the doctrinal view that the universe has an intelligent cause. Etymologically the term means an argument to ends or to final causes; that is, "causes which beginning as a thought work themselves out as a fact or a result." It might as well be called the argument of final cause. For an example, we may say education is the final cause of study; but we may likewise say that study is the efficient cause of an education. The argument is fully stated as follows: Order and the useful arrangement of parts in the universe show that there must be an intelligent cause of such order and arrangement. The useful collocation of the most minute parts of the universe evince a design, and wherever there is a design we conclude there must be an intelligent cause. In

reality this is an argument from effect to cause. The major premise of the argument is stated thus: Wherever we find order and a useful arrangement of parts pervading a system, we have an indication of intelligence and purpose as the cause of that order and useful arrangement. The major premise expresses only an intuitive conviction, and we meet persons who deny its truthfulness. But we reply it is a first truth, and the original furnishing of our mind forces us to accept it. To any one who does not admit that order and the useful arrangement of parts indicates an intelligent cause, the teleological argument does not produce conviction. But we hold in simple terms that a design implies a designer, and a designer must be an intelligent cause. There is no valid ground why the major premise in this argument should not be accepted.

The minor premise of this argument is a subject to be investigated. It states that order and useful arrangement of parts are found in the universe. The truthfulness of this statement must be determined by the observation of facts. If we observe that day and night follow at regular intervals, and that the seasons return according to a fixed order, and that the planets of the solar system, as well as other heavenly bodies, are so regular in their courses that astronomers can calculate their exact time and course, we have unmistakable expressions of order. The astronomer is forced to say, Order is the first law of heaven. All the ordinary pursuits in life and all sciences are based on the firm belief that order and law pervade the universe.

The useful arrangement of parts is so evident in all we behold, that a mere statement of the facts should be sufficient to bring conviction as to the claim. It is seen in the correlation of the chemical elements to each other; in the adaptation of the inanimate world to support life; in the interdependence and mutual

support of the various parts and members of organic creation, and in the existence and co-operation of natural laws and general compensation. The arrangement and co-operation of all the minute parts of creation to serve useful and desirable ends is a sure indication of a purposing mind. The teleological argument reaches farther than the cosmological in that it points to an intelligent Creator and Ruler of the universe.

An objection to the teleological argument made by John Stuart Mill is worthy of brief notice. He says this argument grants the use of means in order to gain ends, and an omnipotent Being can not be in need of means to reach ends. Mr. Mill overlooks the fact that any intelligent system requires the relation of parts to each other. Means and ends are so related to each other that the latter could not be reached except through the former. In order that there be righteousness in the world, there must be moral beings. In order that there be moral beings, there must be free moral agents. In order that there be an ideal moral kingdom, there must be moral beings well established in holiness. The fact that God employs means does not indicate that the end is difficult for Him to attain. From the very nature of the case it could not be otherwise. Just as we can not think of space without thinking of three dimensions, so we can not think of ends without thinking of means. No event can be an end unless there be means to attain it. All means are subordinate to the ends to be realized. It is impossible to reach any end without employing means to attain it.

3) *The Ontological Argument*

The ontological argument is found in scholastic theology in various forms. Anselm's statement of the argument is the clearest and is given as follows: "The

conception of a Perfect Being, than which nothing greater can be thought, is impossible, unless its existence is certain; the quality of existence, consequently, follows from our idea of a Perfect Being."[1] Dr. A. H. Strong states the same argument thus: "We have the idea of an absolutely Perfect Being. But existence is an attribute of perfection. An absolutely Perfect Being must therefore exist."[2]

This argument confounds ideal with real existence. We can not argue from the idea of an object to its real existence. The inference of this argument is valid only for our ideas and not for reality which may be assumed to stand over against our ideas. This form of a so-called proof has value as an analysis of an innate idea of God. Granted the existence of a personal God, the Creator and sustainer of all things, then the mind can not rest until it finds an absolutely Perfect Being. The argument has little or no value in a system of theology.

4) *The Anthropological Argument*

We place the anthropological last in our series of arguments on the existence of God for two reasons: First, because it is only a specific application to man of the first and second argument. And secondly, it is the argument that has the greater practical value in it. This argument is twofold; it draws its inference from both the mental and moral nature of man. It may be stated as follows: Man is an intelligent being; unconscious material forces do not produce intelligence, from the principle requiring an adequate cause; consequently the first cause of man must be an intelligent, personal Being. Again, man is a moral being,

[1] Copied from A. Ritschl, Justification and Regeneration, p. 217.
[2] Systematic Theology, p. 48.

that is, he possesses by native endowment the elements of a moral nature. The non-moral forces of nature can not produce the elements of a moral nature, consequently the first cause of man must be a Being possessing a moral nature. Man's moral consciousness can not be accounted for without recognizing the existence of a supreme moral law to which he is responsible. Any violation of a moral law is followed by consciousness of ill desert and fear of judgment. This moral law which is not self-imposed and the judgment which is not self-executed, point to one supreme lawgiver who also executes the judgment. Man's moral nature is an inexplicable mystery, until we posit the existence of a personal God, holy and righteous, who is the author of man's moral nature, and who also demands obedience to the eternal principles of righteousness on which He has founded the moral realm.

Admitting with Kant that none of the theistic arguments afford an absolute proof of pure reason, we yet hold in reaching the climax in the moral argument, we do have a convincing proof for the practical reason. The effect of these arguments, on the whole, is to raise up within us a positive religious conviction that there is an eternal, personal moral Being to whom we are responsible. We do not hesitate to affirm that if any one give himself to an intelligent examination to these theistic arguments, he will, sooner or later, become convinced of the rationale of the theistic faith.

3. *Belief in the Supernatural*

We have reviewed the common theistic arguments and have found them beneficial. When we appeal furthermore to the teaching of one who in all the Christian world is acknowledged to be the greatest Teacher

sent from God, we will find the highest proof for practical reason as to the existence of a kind, loving heavenly Father.

While we admit that theistic arguments are valuable in a rational theology, we yet are fully convinced that belief in God does not ordinarily arise from the study of argument. We must therefore supplement the treatment of this subject with a brief study of our common experience in arriving at the conviction of the supernatural.

The idea of the supernatural is the idea of something beyond and back of nature. That something remains a mystery, but it is thought of as absolute and as possessing infinite power. In the development of the innate idea of right and wrong, there comes the sense of moral requirement made by that absolute authority over us. The supernatural then means that mysterious reality beyond us and over us that holds us in its grip and makes demands of us.

In our inquiry as to how the conviction of a personal God ordinarily arises in human consciousness we draw largely on Dr. O. A. Curtis' presentation of this subject. With the idea that the supernatural makes a moral demand upon us, we posit a moral center in that supernatural. Naturally and without a logical process, we think of that moral center as a moral person. We may call this process an intuition, the conviction holds us as in a vise. We are convinced that we are under authority. The fear of the supernatural, which is thought of as a personal being, becomes the basis of our conviction, of the existence of God. Fear of moral authority, or regard for holiness, is not only the basis of our conviction of the existence of God, but it is also the fundamental motivity of all religious activity in the Christian as well as in the pagan world. Schleiermacher makes the

sense of need the motive power of all religious activity; we would lay the foundation a little deeper, and say that the fundamental motivity of all religious activity is a sense of holiness. We can not now apply this truth in detail to experimental religion, but we will offer one practical suggestion on this application: With a sense of his freedom, man realizes that he has the power to put his own moral center into happy accord with the supernatural center of authority over him, and thus live in happy fellowship with God.

The belief in the existence of God as defined in Christian theology is not the product of pure reason like a mathematical demonstration. The arguments are not syllogisms of logic, however, Christian faith is subject to scientific verification. The verification is based on experience. He who responds in willing obedience to his convictions of the supernatural, will be led into an experience that will verify his faith. Christian experience is a verification of one's deepest convictions of the supernatural. The Christian faith in God satisfies the needs of man in the fullest and highest sense.

Christian experience, verifying the idea of a personal God, satisfies reason in that it gives a better explanation of the origin, meaning and purpose of all things that any atheistic philosophy can afford. It satisfies conscience, giving a moral ideal more exalted and exacting than any other ethical system. It satisfies the emotional nature, giving the purest and most worthy outlet of the affections. The Christian idea of God, verified in Christian experience, affords the purest motive for the highest walk in life; it calls forth the highest enthusiasm and enlists the most loyal devotion to a worthy cause.

III. The Being and Attributes of God

1. *The Being of God*

By the term Being of God we mean that which we posit as underlying all His activities and all manifestations of Himself. The terms being, essence and substance may, for all practical purposes be considered synonymous. In acquiring knowledge of matter we pass from sensations caused by objects to their properties, and from properties to substance. Likewise in the mental realm, we pass from consciousness of activities to faculties and powers, and from faculties to an underlying agent, mind or essence. In common psychological terms we speak of the essence of mind. In contemplating God we proceed in a similar manner from activities or manifestations to properties or attributes, and then from attributes to essence, or being. The term *Wesen,* in the German language, expresses this idea very forcibly. There is as much ground for speaking of the essence of God as there is for speaking of the essence of mind; and there is as much ground for speaking of the essence of mind as there is for speaking of the substance of matter. Our chief concern should be to understand the significance of the terms used. By the being or essence of God we mean the underlying reality in which the attributes of God are grounded. In speaking of the Divine essence we mean that in which the Divine attributes inhere and to which they belong. Being of God is a scientific term.

2. *God is Spirit*

The words of Jesus to the Samaritan woman, God is Spirit, are virtually a declaration on the substance of God. The proposition does not assume to give us a full knowledge of what God is as to substance, yet it does express a positive and definite idea. The idea is mainly negative, namely, that God is not matter. In speaking of material objects we say their properties inhere in matter, not claiming to have any further or final knowledge of what matter is. In affirming that the properties of God inhere in Spirit we mean primarily that the substance of the Divine Being is essentially different from matter. We set over against the substance of matter a substance we call Spirit as that in which the attributes of God inhere.

We arrive at a positive idea of the essence of God from our own consciousness. We are conscious of putting forth activities of thought, sensibility and will. The powers to put forth these activities inhere in self. This self we designate spirit, that is, a spiritual substance. The activities of God belong to this category, for man is created in the image of God. Activities of the same kind must be grounded in the same kind of substance. Consequently, we think of the essence of God being like the essence of self, and we designate it likewise Spirit. To say that no one knows fully what the essence of God is, is no valid objection to the use of the term. No one knows what the substance of matter is, yet no scientist objects to the use of the term substance. God in being is a spiritual essence. Since God is Spirit and not matter, it follows that men should worship Him in spirit, that is with the activities of spirit.

3. *God is Absolute Spirit*

In saying that God is absolute Spirit, we mean thereby that He has being in Himself, that is, that He is unconditional as to His essence. The theological term aseity best expresses this idea. The inelegant English expression in-himself-ness is the literal of the Latin *aseitas;* the best English term is the word self-existence. A threefold proposition will more fully set forth the content of our subject: God is of Himself, God is in Himself, God is for Himself. He is of Himself in the sense that He is the ground of His own being. He is not dependent on an external order of nature out of which His being arises. He exists by the activities of His self-conscious will. His will embraces the whole of His nature, the deep things of God. The necessity of His being is a free necessity, and He can not be other than He is. The unity of self-grounded being and self-determination constitute Him absolute. Because His being is determined by His unchangeable will, He can not by volition contravene or change His essential nature.

In saying that God is in Himself we affirm that all the conditions of His nature and His personality lie within Himself. The resources of His existence lie within Himself. He lives in communion with Himself. The whole of His personality is subject, and His whole being is object. By His eternal Spirit He is eternally in communion with Himself.

In saying that God is for Himself we voice a truth that should be emphasized in Arminian Theology. By the aseity of God we mean that He is for Himself, is self-existent, self-sufficient and self-satisfying. It must be so; since all the resources of His being and activity, His ideas and His purposes are in Himself, there can not be any lack or need in His conscious-

ness. Since His own infinite fullness is adequate to meet every demand of His unchangeable nature, and since He determines His own conscious life, He is His own satisfying portion.

4. *God is Personal Spirit*

The next step in our effort to set forth our conception of the being of God is to affirm that He is a personal Spirit, or a spiritual personality. This proposition is only a closer determination of the spiritual essence of God. In speaking of the essence of a spiritual personality, we use the expression to indicate that the form of activity that constitutes the essence of God is the activity of spirit. A person is a being that thinks, feels and wills, and is self-conscious. Just as the substance of matter is found in the last analysis to be some form of activity, so in our conception of the essence of God, we conceive of it as consisting of thought, sensibility, and will accompanied with consciousness. The question may arise, Which is the most fundamental of these personal activities in the being of God? Some philosophers and theologians have attempted an answer; but as yet no answer has gone beyond the speculative stage.

The Aristotelian theory posits knowing as the fundamental essence of the Deity. It teaches that God thinks Himself into being, and thus furnishes the basis for all other forms of activity. There is, however, better philosophy and more practical value in Dr. Julius Kaftan's view on this subject. He holds that the fundamental energy of the Divine essence is that of personal willing. To say the least, this view is more rational than the Aristotelian. Should we admit that God brings Himself into existence by thought, we would tacitly say that thought precedes God's exist-

ence, leading logically to an endless chain of cause and effect. The question of inquiry is not how God comes into existence, but only what is the fundamental form of activity in His being. We are decidedly in favor of the view that the fundamental form of activity in the being of God is not thought but will. We favor this view because it affords a better value judgment.

This distinction as to the fundamental form of activity in the Divine essence has a special bearing on the religious life. The end of man's creation is that he might walk in fellowship with God. His highest and noblest attainment is not realized in intellectual activity, but in willing, in self-determination. The ultimate goal of human achievement is practical virtue; the *summum bonum* for man is to glorify God and enjoy His fellowship by and through His own self-determination. The highest energy of the spiritual life is not abstract thinking but right willing. Man should be holy because God is holy. It is from the view point of value judgment that this view far outweighs the Aristotelian theory.

If it is legitimate to argue from that which is highest in man to that which is highest in God, we arrive at the same conclusion. Since man is created in the image of God, we may reason from man to God as well as from God to man. The goal of man's existence is to glorify God in his own self-realization. Man attains realization of self only by self-determination. In this process will is the dominating energy. Man's highest attainment in the spiritual life consists in a fixed purpose of righteousness that is sustained and corroborated by every energy and tendency of his being. Man's glory is found in voluntary holiness that can not be shaken. It thus appears that *will* must be the predominant element in a redeemed soul.

In this attainment man regains his lost paradise and becomes like God.

All activities of God are grounded in His essence. When God says, I will be gracious to whom I will be gracious, He is virtually declaring that the source of His lovingkindness is His own self-determination. When then we wish to express in human language our idea of the fundamental element in God's life and the source of all virtue that proceeds from Him, we must say it is the will of a personal Spirit.

The structural finality of God metaphysically considered, is will. He determines His own being and all created beings are subject to His will. The structural finality of God ethically considered is holiness. He is holy, and He determines that all moral beings shall express His holiness in the final universe. As personal beings we must, as God also does for Himself, determine our ethical life by our willing. The highest that we can attain by our own self-determination is to become like God by willing what He wills, or to do as Christ said, will to do His will. God by His willing determines holiness to be the structural finality of all ethical beings. Therefore He calls to all the children of men saying, Be ye holy, for I am holy. (Leviticus 19: 2.) It is a philosophical dictum that we become like unto that which we admire. It is a Scriptural truth that we become like unto God when we will to do His will.

5. *The Transcendence of God*

Transcendence in theology signifies that the fullness of the Divine life is not exhausted by any possible expression of it, and that the limitations of the natural world do not apply to Him. The German term *übernatürlich,* or the English compound supra-mun-

dane, expresses this idea very forcibly; God is above nature and is not limited by the order of nature. We read in the Scriptures that God's throne is in the heavens, the import of which is that God is exalted above the limitations of space. The Scriptures also apply the term eternal to God, meaning primarily that God is not subject to the limitations of time. The two ideas that God is not limited either by space or time are included in the proposition that He is transcendent.

The real import of God's transcendence is that in His being and life He is independent, *unabhängig*, of the world; He is not mixed up or entangled with the being and life of the world. He is not dependent on the world for the essence of His being nor for a sphere of activity. He is not dependent on other intelligent beings to arrive at self-consciousness. God should not be thought of only as the ground of the order of nature, or as having existence only in relation to the phenomenal world. He has being in Himself, and in this sense He is transcendent.

The being of God is beyond human comprehension. When we say that as to essence God is transcendent, personal Spirit, we have no thought of disclosing the mystery of the Divine essence. Nevertheless, we thereby express our conception of that ultimate reality that lies back of the world order and that furnishes the ground, the motivity and possibility of all human activity. We believe and teach that God is absolute, that He is transcendent, personal Spirit as to essence, and that He is the underlying reality of all things and the Creator and preserver of Heaven and earth.

Dr. Nathanael Burwash expresses the idea of the Divine Transcendence very cleary in the following statements: "God's self-sufficiency renders the freedom of God truly perfect freedom. The truth by which

a free act is directed, the right by which it is governed, the power by which it is effected and the end by which it is directed are all in and of Himself. All things have been created through Him and unto Him. (Colossians 1: 16.) The Divine freedom is thus an absolute freedom, His acts being in the most complete sense in and for Himself."[1]

Again God's freedom is absolute freedom, because all the conditions of freedom are perfect in Him. His knowledge is perfect, His moral judgments are perfect, absolutely right, His power is almighty, and His wisdom and goodness are alike perfect. God is transcendent and absolutely perfect.

6. *Definition of Attribute*

In the broader sense any thing that may be predicated of an object is called an attribute, in the narrower, more limited sense, any quality, property or characteristic, which is intrinsic to an object is an attribute. In the physical world those characteristics and qualities that are essential to an explicit conception of an object are said to be its properties. In like manner, those perfections and qualities that are essential to an explicit conception of God are called attributes. The Divine attributes are the different elements which together make up our conception of God. It must not, however, be understood for a moment that the Divine attributes are simply a human contrivance to analyze our idea of God and that these elements do not in reality exist in God. To admit this would be virtually to deny all knowledge of God. The attributes are those essential elements which when thought of as inhering in God constitute our idea of God, and by virtue of which God is what He is.

[1] Manual of Christian Theology, Vol. I, p. 294.

The study of the Divine attributes is worthy of careful attention. The content of the Christian idea of God is set forth in detail in the study of the Divine attributes. A bare definition of God may be accurate and explicit, yet a detailed discussion of the several attributes that belong to the Divine essence will aid materially in an effort to grasp this fundamental tenet of Christian theology.

7. *Grouping of Attributes*

Various methods of grouping the Divine attributes have been adopted. Little or nothing has been gained by any finely spun theory on classification of attributes. The main purpose in treating the attributes of God is to define more fully His nature and character, and thus to exhibit more clearly the content of our idea of the Supreme Being. The task of the theologian is to set forth the doctrines of the Divine attributes in the clearest light afforded by revelation and human reason.

Having already set forth the doctrinal teaching on the spirituality, personality, and transcendence of God, which are not properly attributes, it is not necessary to refer to these elements again in our enumeration of the Divine attributes. Without criticising other systems and without claiming any special merit for our own except that of convenience, we group the attributes of the Divine Being into two classes, namely, natural and moral. The terms metaphysical and ethical, or non-ethical and ethical, might be used instead, but with no special advantage. The terms natural and moral are simple and can not easily be misunderstood, although the strict propriety of using these terms to distinguish the two classes may be questioned; for the moral attributes are likewise in a sense natural.

We enumerate as natural attributes of God the following: unity, omnipresence, omnipotence, omniscience, wisdom and immutability.

8. *Unity of God*

By the term unity as an attribute of the Divine Being we mean His solitariness in the rank of original and independent beings, and that He does not exist as an aggregate of complex or separate units. The Scripture proof-texts on this attribute are explicit. Hear, O Israel, Jehovah our God is one Jehovah. (Deuteronomy 6: 4.) This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (John 17: 3.) We name this attribute to express our idea that there is only one God and that beside Him there is none else. We also herewith express the idea that in the Divine Being there are no disintegrating elements, no opposing forces that might mar His tranquillity. There is no antagonism found in the Godhead, and nothing can be eliminated from this unit of existence. He is one in being, one in organism, one in purpose and in activity.

The practical import of this doctrine is found in the truth, that since God stands alone in the rank of Deity, nothing in all the domain of the universe can overthrow Him and no one can pluck His own out of His hands. No one can obstruct His eternal purpose. If Jehovah is God alone, it follows that His kingdom must stand and that all others will fall into ruin.

9. *The Omnipresence of God*

By the omnipresence of God we do not mean that God fills all space as material substance fills some parts of it. Neither do we mean by omnipresence

that by diffusion God spreads out His spiritual essence so that a part of it is present at every point of space. God is Spirit and can not be divided into parts. The common statement of the Nicene creed often repeated, namely, There is one Divine essence, which is called and is God, eternal, without body, indivisible (without parts), etc., is an emphatic statement of this truth. As an individual being not consisting of parts, all of Him must be present potentially or nothing. To form a proper conception of God's omnipresence, we must dismiss all ideas of extension as applied to matter. Not only is such a conception erroneous, but every attempt at it is positively hurtful to the spirituality of religion.

By the omnipresence of God we mean, that in the totality of His being, without diffusion or expansion, without multiplicity or division, God is everywhere present in His sustaining energy. The nature of the energy expended to sustain an object is determined by the nature of the object sustained. Different forms of matter are sustained by those forms of activity that constitute matter. Intelligent beings are upheld by the forms of activity that constitute mind. The spiritual life of man is upheld by those forms of activity that determine the development of man's religious nature. In this sense of upholding all things according to their nature and constitution, God is present everywhere. He is present in the depths of the sea, as well as in the blowing rose; He is present in the earth and in the starry heavens; He is present in a Babylonian palace as well as in His holy temple; He is present in Gehenna, as well as in heaven. It should be carefully noted, that the form of energy expended is in each case determined by the capacity and receptivity of the object that is sustained. God's presence in the heart of His servant Job was radically different,

both as to form of activity and as to effect, from His presence in the being of His arch-enemy the devil. God upholds the sinner according to his own free self-determination, and He upholds the righteous in accord with His own self-determination and purpose of righteousness. The Divine omnipresence in no case violates or contravenes the nature of things.

The practical import of God's omnipresence is, that He is in no wise hindered in His activity in any place because of His absence. He is able everywhere and at all times to put forth all and any forms of activity whether physical or mental or moral, and does not need first to move from one place to another to accomplish His purpose. Whatever is possible for God to do anywhere He can do everywhere and at all times. Because of our limited understanding we can not comprehend this attribute of God, yet accepting the doctrine of an infinite Spirit upholding all things, nothing less than omnipresence is adequate for the continued existence of the universe. If God works hitherto He must be present in this practical sense.

There is yet a deeper meaning attaching to the attribute of omnipresence. God's presence in the sense of an upholding energy, is a stupendous truth, yet the term immanence implies a still deeper meaning of God's omnipresence. The term transcendence may suggest to us the thought that God dwells somewhere beyond the limits of creation, in some solitary place, whence He sends forth the power that sustains all things. But such a view can not be conistently held, especially not with our enlarged conception of the universe. We can not think of God as here or there in any local sense; we must think of Him as immanent. God Himself is in all things that He has made. We do not mean that the aggregate of the forces manifested in the universe are equal to God or constitute

His Being. Such a view would be pantheism. But the term immanence signifies rather, in the first place, that the forms of activity that constitute material substance are always and everywhere dependent on, and connected with, the absolute personal Spirit as their underlying reality. In other words, we mean that the forces of nature are upheld by an immanent God. In the second place, the term means, that all the forces of mental activity proceed from the immanent God as their underlying reality. We mean also by immanence, in the third place, that God in providence makes all things to subserve His final purpose in creation. Wherever there is a moral agent, either good or bad, there God is present with His upholding power. So the psalmist could truthfully say: If I make my bed in hell, behold thou art there. (Psalms 139: 8.)

The Saviour taught this idea of Divine immanence both in reference to Himself and to His disciples. He said, The Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth, these things also doeth the Son likewise. . . . Of myself I can do nothing. (John 5: 19, 30.) In the allegory of the vine and the branches, Jesus said concerning His disciples, As the branch can not bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me. . . . Apart from me ye can do nothing. (John 15: 4, 5.)

Leaders in theological thought, in both ancient and modern times, have given this interpretation to omnipresence. Anselm said, "Nothing contains thee, but thou containest all things."[1] Thomas Aquinas said, "God is in all things, not indeed as part of their essence, nor as accident, but as an agent is present to that upon which it acts. . . God by the excellence

[1] Prologion, p. 19.

of His nature is above all things, and yet is in all things as cause of their being." Henry C. Sheldon says, "In considering the Divine omnipresence we need to revert to the root idea of substance. This is indeed undoubtedly causality. . . Being is defined by the modes and measure of its activity. . . . Now God is the one agent whose range of activity is unlimited. This is the meaning of His omnipresence. He is present to all things in the sense of acting immediately upon all things. What makes distance to us is the limitation of our power of immediate action. For God no such limitations exist. One thing is just as near as another, or to say the same thing in different terms, He is equally present to all things."[1] Borden P. Bowne also holds this view of the Divine omnipresence, as is evident from the following: If finite things are modes of the infinite, each thing must be a mode of the entire infinite; and the infinite must be present in its unity and omnipotence in every finite thing, just as the entire soul is present in all its acts."[2] God's omnipresence in the universe is nicely illustrated by the soul's presence in every part of the human body which it animates.

In all parts of the universe, in forms differing according to the quality of that which He has created, God works constantly in, with and through that which is not Himself. So we take scientific knowledge of every earthly thing, and at the same time hold, that

"Earth is crammed with Heaven
And every common bush is alive with God."

The practical truth of this doctrine is beautifully expressed by a couplet from Whittier:

[1] System of Christian Theology, pp. 170, 171.
[2] Metaphysics, p. 136.

"I know not where His islands lift their fronded palms in air,
I only know I can not drift beyond His love and care."[1]

There should be no hesitancy in accepting this view of the Divine omnipresence, because it gives us the most satisfactory interpretation of the Scriptures bearing on this subject. The Doctrine of the Divine omnipresence is explicitly taught in the Bible. The psalmist says, "Where shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up to heaven, thou art there. If I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." (Psalms 139: 7-10.) Am I a God at hand, and not a God afar off? . . . Do not I fill heaven and earth? saith the Lord. (Jeremiah 23: 23, 24.)

Paul preached God's omnipresence in this sense on Mars Hill when he said, "For in Him we live and move and have our being; as certain also of your own poets have said, For we are all His offspring." (Acts 17: 27, 28.) Paul concludes that God is near to every one from the fact that all men are His offspring and have their being in Him. This doctrine is most comforting to the believer. It teaches that there are no boundaries of space nor limitations of time that can put man beyond God's power to help and comfort. He is ever present to His Church to defend her against her adversaries. And to the individual, though sundered far from all mankind, He is an ever present help. God says through His Son, Lo, I am with you alway,

[1] The Eternal Goodness.

even unto the end of the world. (Matthew 28: 20.) Christianity brings out the doctrine of God's omnipresence in bold relief.

10. *The Omnipotence of God*

The first postulate of the Apostles' Creed, I believe in God Almighty, Maker of heaven and earth, is repeated in many articles of faith in the Christian church. And even when this same language is not used, the doctrine of God's omnipotence is universally accepted as a tenet of the Christian faith. The expression Maker of heaven and earth is added to the acknowledgment of God's almightiness to give the best possible illustration of our idea of God's power. This is a common doctrine of the Christian Church, and there is more need of definite statement and explanation, than there is of defence and argument.

By ascribing Omnipotence to God we simply say that He possesses all possible power. The idea of power is one of the fundamental conceptions of the human mind. By observing motion in the physical world we meet occasion for the rise of the notion of physical power. In a similar empirical process there arise the notions of both mental and moral power. By the exercise of our own will operating under conscience the notion of moral power arises. Thus in order of nature the notions of physical, mental and moral power arise. By applying these notions of power to God without limitations whatever, we arrive at the notion of Omnipotence.

By omnipotence we mean that characteristic of the Divine Being by which He is able to do whatsoever He wills to do. Dr. William Newton Clarke tersely defines this attribute as follows: "Omnipotence is the perfect ability of God to do all things that His nature and

character can suggest."[1] Dr. Julius Kaftan says, "The omnipotence of God signifies that He, as the Sovereign of the world, limited by nothing, holds at His disposal all the means that belong to the realization of His purpose of love."[2]

Omnipotence, therefore, does not mean that God can do any thing whatever without regard to any standard to which He must conform. God is a person in whom lies the essence of a perfect nature and unchangeable character to which all His activities must conform. Even though we view His character as determined by His will, we must still view His nature as the fixed product of His eternal willing. God can not deny Himself. By a free act God has given finite creation a definite constitution. He has made the order of nature. Why God in His freedom determined an order of nature, is not now in question. But since it was His good pleasure to relate the various forces of nature that issue from His being so as to constitute the order of nature as it is, He Himself must respect that order. He can not violate it and be true to Himself, else He would be destroying His own work. Order can not be maintained, if He who established order Himself violate it. To think of God as a person who destroys the work of His hands because it does not please Him, is to conceive of one who lacks wisdom and knowledge and is under necessity of learning by experience.

The doctrine of omnipotence grows naturally out of monotheism. If there be but one God, all power must be vested in Him. Omnipotence is necessarily also unipotence, namely, the mastery and the control of one. It means the power of one adequate to order and control all that is not Himself. Unipotence means that the power that upholds and controls the universe

[1] An Outline of Christian Theology, p. 85.
[2] Dogmatics, p. 179.

is in the hands of one person. This can not be considered an attribute in itself but only a phase of omnipotence.

In the popular view, omnipotence is exhibited only in the world of matter and in the temporal affairs of the human race. The power manifested in the physical world is overwhelming, but it is not the whole of omnipotence. Divine power is exhibited in the moral realm as well as in the physical. God is able to pour into the physical realm all the energy needed so long as a particle of matter continues to exist. But He is also able to pour into the moral realm all the energy needed to accomplish His eternal purpose. The greatest work of which we can form any conception, is to realize the end of creation, namely, to express what God is. The highest in this expression will be an exhibition of the moral character of God. The heart of the Christian doctrine of omnipotence is the truth that God is able to accomplish what He pleases in the moral realm. Moral omnipotence is one of the sure foundation stones of the Christian faith, and we must hold it firm as the joy and crown of our moral life. When Jesus says of His disciples, No man is able to pluck them out of my Father's hand (John 10: 29), He is teaching us a lesson on God's moral omnipotence.

By omnipotence of God we mean that He can do all things that are objects of power. But in the order of nature, and in the moral realm there are some things impossible with God. Things that are self-contradictory are impossible. God can not change night into day without dispelling darkness. The proposed act is a self-contradiction. And for a similar reason, God can not blot out a past event so that it should not have occurred. It would be asking God to do an impossible thing for a minister to pray at the close of a service that his audience may have been attentive listeners,

when in fact they were not attentive. No power in heaven or in earth can cause an event that has occurred not to have occurred. It is just as impossible to answer such a prayer as it is to draw a shorter than a straight line between two points. The nature and constitution of things can not endure any such violation of its order. Likewise there are impossibilities in the moral realm. God can not cause the right to be wrong or the wrong to be right. Thus the prophet declares: Thou art of purer eyes than to behold evil, and canst not look upon iniquity. (Habakkuk 1: 13.) He can not pronounce the wicked blessed, nor make the evil doer truly happy in his deed. God can not compel the sinner to be a saint and yet uphold him as a self-determined being. God can not disrobe Himself of holiness and favor the evil instead of the good, because holiness is the fundamental element of His moral nature.

Spinoza and Schleiermacher taught that the actual in the universe is the measure of the possible; that nature is not only grounded in the Divine causality, but that it also fully expresses that causality. Such a theory deprives God of His freedom. It makes Him as dependent and as necessary as nature itself. The Biblical doctrine of omnipotence teaches that God's power is subject to His will. If God were under necessity to do all that He can do, He would be the slave of His own omnipotence. God's power is subject to His own good pleasure. If it had been God's good pleasure to make the universe either greater or smaller than He did, He might have done so. The psalmist sings God's praises by ascribing to Him perfect freedom. He hath done whatsoever He hath pleased. (Psalms 115: 3.) We hold that omnipotence is subject to God's will, but that the Divine will and nature are in perfect accord and can not be contradicted.

God's power is manifest in creation. As yet we have explored only a very small part of the universe. We have examined carefully the minutest particle of matter and have found that the ultimate nature of substance is power. By the aid of powerful lenses we have looked into space and have found displays of power in the starry heavens that are inexpressible, and we stand in awe of Him who hath made all things, and cry out, Thy ways are past finding out.

God's power is manifest in providence. After sober reflection we know not which is greater, the creating or upholding power of God. To uphold an atom of matter, the universe, or a human soul, requires a power greater than we can comprehend. To uphold a moral realm with millions of free intelligent beings requires a constant outflow of power that must have a source no less than infinite. Every new day, offering a vast field of opportunity to free intelligent beings for self-realization in an established order of nature, affords us the highest possible expression of the omnipotence of God.

The Bible is replete with passages on the omnipotence of God. Only a few can be mentioned here. I am Almighty God, walk before me and be thou perfect. (Genesis 17: 1.) Thou hast made the heaven and the earth by thy great power and stretched out arm, there is nothing too hard for thee. (Jeremiah 32: 17.) My counsel shall stand and I will do all my pleasure. (Isaiah 46: 10.) Jesus said, With men this is impossible; but with God all things are possible. (Matthew 19: 26.) Who quickeneth the dead and calleth those things which be not as though they were. (Romans 4: 17.) Who is like unto the Lord our God, . . that humbleth Himself to behold the things that are in heaven and in the earth. (Psalms 113: 5, 6.)

The doctrine of the omnipotence of God has a rich practical bearing on the development of the spiritual life. To believe that God is a rewarder of all those who diligently seek Him, there must be included the idea that God's power is adequate to the accomplishment of His purpose. Nothing less than omnipotence in both the physical and moral realm is an adequate foundation for such a faith. Because we know that God is omnipotent, our souls find peaceful rest in His loving care.

11. *The Omniscience of God*

By omniscience we mean God's perfect knowledge of all things that are objects of knowledge, whether past, present or future. Perfect knowledge consists of perfect agreement between a mental concept and the object of conception. When knowledge sweeps into its vision all that ever has been, all that now is, and all that ever will be, it measures up to our idea of omniscience. There is no practical benefit in obscuring the idea of omniscience by including as objects of knowledge all kinds of imaginary events or contingencies that never were nor ever will be reality. Therefore, we choose to limit our discussion to objects of knowledge that are or will be a reality. Omniscience is God's perfect knowledge of Himself, of all the works of His hands, and of all that ever will take place, including all things that man calls necessary and all things that are brought about by the choices and acts of free agents.

Divine omniscience is a necessary accompaniment of omnipresence and omnipotence. If God is everywhere present as a unitary being, and if as an absolute, personal Spirit, He upholds all things by His power, it logically follows that He must have full knowledge

of all that is constantly upheld by Him. A personal Spirit that sustains all things must have perfect knowledge of all that exists.

Divine omniscience is immediate knowledge. God does not learn to know things by observation or by a process of reasoning. If God acquired knowledge in any sense, the process would require time, and it would follow that at one time He knew less than at another time, and thus we would deprive Him of omniscience. The Biblical metaphors which describe God's knowing as a seeing do indeed suggest a deep truth, but the analogy may by misleading. Seeing and looking imply distance, but God is everywhere present. Some theologians have described God as looking always in all directions. Whenever distance is implied omnipresence must be dismissed. God knows all things not by mediation of light or sound or any other manifestation, but by direct, immediate knowledge. Although God's knowledge is like human knowledge inasmuch as it consists of an agreement between a mental concept and the object of conception, yet it differs in this that with God there is no acquiring of knowledge, and all His knowing is intuitive.

Since God's knowledge is immediate, not acquired, but is grounded in His omnipresence and His omnipotence, it follows that it is not dependent on space and time. The import of this proposition is that space and time do not obtrude any hindrance to God's knowledge. He does not need to journey from place to place to know all things. He does not need to review history in order to know the past. Neither does He need to wait for the unfolding of the ages in order to know the future. God knows tomorrow as perfectly and well as He knows yesterday and today.

God's independence of space and time has been misapplied in advocating an erroneous theory of the ab-

solute. God Himself is not separated from objects by space, but He must know objects as they themselves are separated in space one from another. He knows objects as they are located in space and as they are related to each other. He knows distance, although distance does not debar His presence nor interfere with His knowledge. God's independence of space and time does not mean that locality and succession of events have no significance to Him. The "everlasting now" is a contradiction. The terms are mutually exclusive. If God did not know events as they occurred in succession, nor objects as they are related in space, He could not know things as they really are. Perfect providence implies and presupposes perfect knowledge of space and time.

Some difficult problems arise in connection with the doctrine of Divine omniscience. One of these problems is the inquiry, How could God exercise His omniscience before there were any creatures or beings apart from Himself that might be the objects of His knowledge? Without resorting to any Platonic speculation on this problem, we will simply turn to the doctrine of the trinity as affording the best answer to this inquiry. The words of Jesus are sufficient to vindicate our faith in the truth of the omniscience of God. Jesus said, No man knoweth the Son, but the Father; neither knoweth any man the Father save the Son. (Matthew 11: 27.) Reason does not oppose our faith, neither does mystery obscure it. Both Father and Son are eternal and have mutual knowledge of each other.

One of the most difficult problems in the subject of omniscience is, Does God foreknow contingent future events? It is useless to increase the difficulty and perplexities of this subject by including all possible things that might occur on the condition of other contingent occurrences that never will occur. It still remains a

question whether that which would have occurred, if that which did occur had not occurred, is a thing knowable. The only practicable question for the theologian to consider is, Does God foreknow the free acts of men?

There are three leading views on this subject: The first may be called the Socinian theory, because it was strongly advocated by Socinus. This view holds positively that the free acts of men can not be known before they occur. The theory admits the proper contingency of free acts, but maintains that from the very nature of the case they can not be foreknown. It is claimed, if God had known that any of the free beings He intended to create would be eternally lost, His benevolence would have prevented Him from creating them. The conclusion of the argument is not valid. God can never be charged with the want of benevolence, if He create a free race, in order to furnish the highest possible good to finite beings, and then allow every individual being to determine His own eternal destiny. The Socinian theory degrades God rather than exalts Him.

The second view of God's foreknowledge of contingent future events may be called the Calvinian theory, because it is based on Calvinistic theology. This theory holds that God foreknows all events, but likewise teaches that there are no contingent events. The Calvinian theory teaches that God had decreed from all eternity whatsoever comes to pass. God foreknows the future because He determines what it shall be. The insurmountable difficulty of this theory is the fact that it robs man of his freedom and makes God the direct author of all moral evil. We can not set aside the truth of man's freedom, because it is given in self-consciousness. It is far more reasonable to admit the profound mystery of God's foreknowledge of contingent future events, than to abandon human freedom. The idea of

freedom is in every call to a better life. The dominant note of the Scriptures is, Choose ye this day whom ye will serve. We cannot accept the Calvinian theory, because it denies human freedom, gives a false interpretation to the invitations of the Scriptures to turn to God, and makes the holy God a participant in human sin.

The third view, in contrast to the second, may be called the Arminian theory. It is the view that was most generally held from the beginning of the Christian Church, and is now taught in the Greek and Roman Catholic Churches, and accepted by many in the Protestant Churches. This theory teaches that God does foreknow contingent future events. Arminian theology teaches very positively the doctrines of human freedom, the power of alternate choice, and the reality of contingent events. God has direct, immediate, intuitive knowledge. The remotest, as well as the nearest member, of a succession of events is known to Him. He does not need to trace a line of cause and effect, or labor with processes of reasoning, in order to know the future. Just how God can know any thing that is still conditioned on the choice of a free being, can not be comprehended by a finite being; but it is not more mysterious than God's power to create and uphold the simple elements of matter. We shall not attempt to brush away the mystery, but we desire to set forth a few arguments as the ground of our faith.

The absolute sovereignty of God requires knowledge of contingent events. In order to direct the affairs of the world, it is necessary that an absolute ruler have knowledge of all parts. Absolute sovereignty requires that all parts of the universe be under the control of one mind. We can not conceive how there can be an adjustment of part to part and control of the whole without a knowledge of all that is involved.

Foreknowledge of contingent future events is necessary, in order that no cogs slip in the machinery of the universe. Absolute sovereignty is required that God be not dethroned, and we can not maintain absolute sovereignty without accepting the Divine prescience.

There can be no real prophecy without a knowledge of future contingencies. God inspired men with His Spirit so as to enable them to speak in His name and predict in exact terms future events. The fulfillment of these prophecies was dependent on the free acts of men. The overthrow of Jerusalem was contingent on the conduct of its free rulers, and yet God predicted it in prophecy. To foretell an event that is contingent on the act of a free agent implies that such a free act be known at the time it was predicted. So God provided salvation for the human race even before a single member of the race had sinned, because He foreknew that man as a free agent would sin. It is said of Christ that He was foreordained before the foundation of the world, but was manifest in these last times. (1 Peter 1: 20.) Prophecy can not be more than a mere conjecture, unless it be admitted that the author of prophecy foreknows contingent future events.

God's foreknowledge should not be identified with foreordination. They are not related as cause and effect. God's prescience does not determine the occurrence of any event. In the ordinary affairs of life no one would say that the knowing a thing in any sense causes it to be. God's knowing that Spring will follow Winter does not cause Spring to come. God foreknew that Abraham would teach his children to walk in the ways of the Lord, but this knowledge can not be considered the cause of Abraham's obedience. If we should say that God's foreknowledge of our choices renders us unfree, we should violate our own deepest consciousness. No fatalistic teaching can stand in the

light of human consciousness, which constantly testifies to human freedom.

The Scriptures ascribe omniscience to God in unmistakable terms. We interpret God's knowledge in the light of our own knowing, but in every stage of the process we remove all limitations and imperfection. The following Scripture passages fully substantiate the doctrine of Divine omniscience in accord with our definition: O God, thou has searched me and known me. Thou knowest my downsitting and my uprising, thou understandest my thought afar off. (Psalms 139: 1, 2.) He that planted the ear, shall He not hear? He that formed the eye, shall He not see? (Psalms 94: 9.) Known unto God are all His works from the beginning of the world. (Acts 15: 18.) But the very hairs of your head are all numbered. (Matthew 10: 30.) All things are naked and open unto the eyes of Him with whom we have to do. (Hebrews 4: 13.)

God's perfect knowledge qualifies Him to be the judge of all the earth. It would be folly to attempt to hide anything from His all-seeing eye. But on the other hand, it is most comforting to know that a loving heavenly Father knows our hearts, knows all our sorrows and all our needs as well as all the resources for our help. The doctrine of the Divine omniscience is the source of purest joys and sweetest pleasures to all who delight to walk in the ways of the Lord.

12. *The Wisdom of God*

The attribute of wisdom is closely connected with omniscience and goodness. Yet it has peculiarities of its own and differs sufficiently from all other attributes to be treated separately. We define wisdom as being that attribute of God by which He applies His perfect knowledge with perfect skill to the accomplishment of

the highest ends by the best means. From this definition it may be seen that wisdom is not only a mode of Divine activity, but also a quality of His character. It is the quality that prompts to the practical use of perfect knowledge and best means for the attainment of benevolent ends. There may be skill in the use of means for evil ends. But such skill would not be wisdom in the true sense, because the ends are not worthy. True wisdom requires benevolent ends and the use of means adapted to secure such ends.

The analogy between Divine wisdom and human wisdom can not be closely drawn. A human artificer may have worthy ends, yet, for want of proper means, he may not be able to gain his ends. With the omnipotent and omniscient God no such hindrances can arise. He who calls things that are not as though they were, and sees the end from the beginning, not only knows what are the worthiest ends and what means are best adapted to reach those ends, but He is also able to call forth the very best means that can be employed. He never needs to work with cumbersome, blunted or broken tools.

God's wisdom must extend to the whole universe, endure throughout all time and constantly accompany His sovereign rule. In this vast universe final ends could never be reached without perfect wisdom to employ the proper means. God knows His universe through and through, and He has made it to express His freedom, His holiness and His love. Means are needed to gain this end; for this expression is made not only for Himself, but also for finite intelligent beings. Consequently Divine wisdom must be designing and productive; for its aim is to express infinite wisdom to finite minds.

Our conception of Divine wisdom is constantly deepening and broadening as our knowledge of the

field in which it operates increases. The ten thousand times ten thousand parts must be made to work into each other. To make this world subserve the Divine purpose and make all the varied physical, mental, and spiritual forces operate harmoniously to express God's holy love requires nothing less than the perfect wisdom of an omniscient God.

The Scriptures abound in praises to God for His great wisdom exhibited in planning, building and preserving the physical world. Here we find a rich vein of natural theology. We quote only a few passages: With Him is wisdom and strength, He hath counsel and understanding. (Job 12: 13.) O Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches. (Psalms 104: 24.) The heavens declare the glory of God, and the firmament showeth forth His handiwork. Day unto day uttereth speech and night unto night showeth knowledge. (Psalms 19: 1, 2.) The glory here contemplated is God's wisdom.

The Old Testament magnifies the wisdom of God as exhibited in the order of nature; the New Testament magnifies the wisdom of God as exhibited in the economy of grace. In the provision made for the redemption of the human race we discover the most glorious exhibition of Divine wisdom. The highest revelation of God is in His Son, likewise the highest display of wisdom is in Christ Jesus. The inspired writers of the New Testament see in the provisions of grace the highest expression of Divine wisdom. In whom we have redemption through His blood, the forgiveness of sins according to the riches of His grace; wherein He hath abounded toward us in all wisdom and prudence. (Ephesians 1: 7, 8.) But unto them which are called, both Jews and Greeks, the power of God and the wisdom of God. (1 Corinthians 1: 24.) O the depth of

the riches, both of the wisdom and knowledge of God. (Romans 11: 33.) The manifold wisdom of God is revealed in the gift of His Son, slain indeed from the foundation of the world, but manifest in these last days. And now in His name the highest wisdom this world can know is proclaimed in all the world.

Christian theology should emphasize the exhibition of Divine wisdom in the choice of the best means for the expression of God's holy love. God's love and holiness are absolutely perfect, and He alone knows what means will best express His moral attributes to mankind. It requires infinite wisdom to choose the best means to attain this end of creation. To do all that love and holiness require, to adapt means to all the varied conditions of created beings, to leave nothing undone, to do nothing too early or too late, to charge every personal motive with sufficient energy to be most effectual and yet not destroy human freedom, in such a way that His own freedom, holiness and love will shine forth in the final universe, requires wisdom that is absolutely perfect. We are not surprised to hear the great apostle Paul at the close of His most heart-searching and logical discourse cry out in holy enthusiasm, O the depth of the riches, both of the wisdom and knowledge of God.

13. *The Immutability of God*

By immutability we mean that there is no possibility of change either in essence or the attributes, or the purpose of God. We mean that there is no possibility of increase, no possibility of development or of evolution. He can never be any different in essence or attribute or purpose than what He has been from all eternity. This characteristic of the Divine Being belongs equally to all His attributes. His omnipresence

and His omnipotence, His love and mercy can never change. The Biblical statements concerning God's repenting can never mean that He changes as to essence, character or purpose.

Immutability does not mean that God is a necessitated being in the sense that He is not free to act as He chooses. Freedom is involved in His personality. There are philosophers who disrobe God of His personality and freedom, holding that He is capable of doing only that which necessarily evolves from His nature. They are neither logical nor Scriptural. How can a necessitated Being be the author of free beings. The Scriptures ascribe unto God both immutability and freedom.

Immutability does not mean inactivity. God's relation to the world implies constant activity. My Father worketh hitherto and I work. Even deism, in holding that God created the world and then withdrew from all active connection with it, admits that God did a new thing when He withdrew from the world. No one can consistently hold the idea of absolute fixedness in the Divine Being. Although God does not change as to essence, attribute or purpose, He may do a new act. Dr. H. C. Sheldon holds immutability to be consistent with mobility. He says: "Immutability implies that God in all His attributes must remain the same, too perfect either to increase or to wane, either to transcend Himself or to fall below Himself. Ethically applied His immutability signifies the absolute indefectibility of His goodness and His righteousness."[1] This description of Divine immutability is not thought of as opposed to God's constant activity in providence.

Because of His immutability God stands in striking contrast to all things perishable. The human heart really longs for an immutable, imperishable foundation on which to stand. Such a rock is God. Therefore

[1] System of Christian Doctrine, p. 170.

the Christian hope, which is anchored in God, maketh not ashamed. Because God changeth not in His eternal purpose, we are not consumed in His wrath. It is His will that His eternal purpose be realized. We may not be able to understand how God can use free persons to accomplish His own purpose, or how He maintains His high control of all things without destroying human freedom, but this our faith is in accord with His Word, and some day we may know.

14. *The Moral Attributes of God*

The Christian conception of God is occupied chiefly with the attributes of His moral nature. Here also, as in the contemplation of natural attributes, we must not think of so many parts added together in a mass, but rather of different characteristics of one unitary, personal being. These characteristics, it is true, overlap each other, and it is impossible to keep them entirely separate in our treatment. However, our conception of God can be most fully set forth by considering the attributes separately. Since the terms we use to describe the various characteristics of the Divine Being overlap each other, there is no agreement among theologians as to the number of attributes that should be included in an endeavor to set forth fully the moral nature of God. In our attempt to describe the moral nature of God, we shall consider it sufficient to mention His holiness, righteousness, justice, mercy and love.

The faith that renews the life and saves the soul from death, is not the faith that trusts in God simply because He is an absolute personal Being, but it is a faith that lays hold on God as a personal Being, having a moral character favoring the good and opposing the evil. It is not at all difficult to attain such a conception of God. The data required lie near at hand.

The image of God was originally stamped on man's moral nature, and he still retains traces of it. And the moral nature of God is set before us in a concrete form in the life and teaching and death of His Son Jesus Christ. The simple truth that in Jesus Christ was revealed the consciousness of the Divine is the central fact in the Christian conception of God. These facts with the general teaching of God's Word furnish all the data necessary to form a doctrine of the moral nature of God.

Our idea of the moral nature of God is intimately connected with our own experience as moral beings. Our idea of God's moral nature is occasioned by the consciousness of our own moral nature. Moreover reason demands, as a foundation of man's moral nature, a moral nature in the underlying reality of all things. This truth applies not only to the individual, but also to the whole human race. Grant that there is a moral realm, made up of free moral beings, sustained from year to year and from age to age, and it follows that its support must be an underlying moral reality. Christian consciousness makes the moral nature of God an absolute necessity. It is for the moral and ethical life of man what the natural sun is for physical life. Man would as soon think of blotting out all light and hope, and abandoning all hope of immortality as to renounce his faith in the moral nature of God.

In teaching that God has a moral nature we hold that He recognizes moral qualities in His creatures whom He has endowed with a moral nature, and that in the administration of government, He has regard to moral distinctions. We hold that God governs the world on moral principles. But our idea of God's moral nature includes more than this. As a moral Being He possesses moral qualities, He has moral feelings co-ordinate with His perfect knowledge and unlimited

power. By God's moral nature we mean that He has positive delight in moral good, that He favors the good because He Himself is good, that He abhors the evil because it is repugnant to His nature. He can not look upon sin with any degree of allowance, because He is holy. There is a profound calmness and quietness in God, He is never out of harmony with His own deepest nature. However, He is positively devoted to righteousness and can not be indifferent to moral conduct.

15. *The Holiness of God*

The term holiness means in its broadest sense separation. The Hebrew verb *kadash,* in its intensive stem, means to separate. When God commanded the children of Israel to sanctify themselves, He asked that they remove from themselves all physical and ceremonial uncleanness. As applied to God in its broadest sense holiness means His separateness from, and independence of, every thing not Himself. It signifies His absolute perfection, His self-existence and self-sufficiency. In this respect no creature can be like Him. He stands in a category by Himself. However, the more general significance of holiness as applied to God is separateness from evil, from sin and uncleanness in every form. He has no part in evil and He puts all sin from Him. His holiness is the fundamental attribute of His moral nature.

It has been claimed that holiness is the chief attribute of God set forth in the Old Testament, and that love is the chief attribute displayed in the New. But there is no occasion for such a contrast. Christ has complemented and greatly enriched the Old Testament conception of God, both as to His holiness and His love. Christ set before His disciples the most exacting ethi-

cal standards, and at the same time gave us the most convincing exhibition of God's moral love.

Holiness is the most urgent and exacting quality in the Being of God, and to be rightly adjusted to it, is the most solemn duty of man. It is a serious matter to live in a moral world, because it involves personal relations with the absolutely holy God. God's holiness makes holiness obligatory upon all His moral creatures, therefore God says, Be ye holy, for I am holy. God's holiness signifies that He constantly wills for Himself and for all moral beings that which is right and just.

The Scriptures furnish us many proof-texts of God's holiness. We note the following: Exalt the Lord our God, and worship at His holy hill; for the Lord our God is holy. (Psalms 99: 9.) Thou art of purer eyes than to behold iniquity. (Habakkuk 1: 13.) There is none holy as the Lord. (1 Samuel 2: 2.) Holy, holy, holy, is the Lord God of hosts, the whole earth is full of His glory. (Isaiah 6: 3.) Holy Father, keep in thine own name those whom thou hast given me. (John 17: 11.)

16. *The Righteousness of God*

Righteousness is closely related to holiness and justice. However, there is a shade of significance attaching to this attribute not found in any other. By the term righteousness, as applied unto God, we mean particularly that in God's nature is found the standard of right, and that His will and all His activities are in perfect accord with this standard. God's righteousness is the standard for human conduct. We can not set forth the Biblical idea of God's righteousness without referring to His holiness and justice. As holiness, separateness from sin, stands for perfection in His own being, so righteousness stands for a similar per-

fection, bearing more particularly on His relation to the created world. By the righteousness of God we mean the rectitude of character manifested in the equity and faithfulness that characterize all his activities in determining and upholding the constitution and nature of things. God is absolutely right and whatever issues from Him is also right.

When we say that the righteousness of God guarantees to every moral agent a righteous retribution, we must bear in mind that spiritual good is the highest end of God. Men may be deprived of physical well being and temporal good, in order that a higher good may be imparted. If we are faithful to God's call of holy love, our light afflictions will work out for us an eternal weight of glory. Because of our fragmentary knowledge we may not be able to vindicate the righteousness of God at the bar of reason; but if we pass judgment from the view point of man's highest good, we will accept the verdict of the friend of God, and say, Shall not the judge of all the earth do right?

Dr. A. H. Strong defines righteousness as the transitive holiness of God, by virtue of which His treatment of His creatures conforms to the purity of His nature. God's righteousness is mandatory; that is, it demands of all moral beings conformity to His moral nature. God's righteousness imposes law in conscience and in the Scriptures. Thus the righteousness of God becomes the fountain head of all righteous impulses and righteous deeds. It is finally the self-announced, self-energized absolute and ideal norm and safeguard of all right and all value judgments.

That this doctrine of God's righteousness is well-grounded in the teaching of God's Word the following passages clearly show: He is the rock, His work is perfect, for all His ways are judgment, a God of truth and without iniquity, just and right is He. (Deuter-

onomy 32: 4.) Thy righteousness is like the great mountains, thy judgments are a great deep. (Psalms 36: 6.) I bring my righteousness near, it shall not be far off, and my salvation shall not tarry. (Isaiah 46: 13.) When God brings mankind into harmony with Himself by means of His grace, He is imparting His righteousness. Paul makes prominent this attribute of God when He concludes His argument on justification, saying, For they being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves to the righteousness of God. (Romans 10: 3.) In His sacerdotal prayer, Jesus ascribes righteousness to God. He says, O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me. (John 17: 25.) The righteousness of God is made known in the redemption which Jesus furnishes by making God known.

The practical benefits accruing from teaching the doctrine of God's righteousness lie on the surface. The ultimate reason for right living is God's righteousness. When God brings His righteousness near, our sense of the need of righteousness is awakened. Then the truth that God freely imparts righteousness through the Redeemer of mankind, offers the strongest possible incentive to follow after righteousness.

In the life of Christ, whom no one could convict of sin, we have set before us a faultless pattern of God's righteousness. With the law demanding righteousness near, and a perfect example of righteousness before us, with the truth that God freely imparts righteousness by the gift of His own Son through whom pardon of sin is offered to all mankind, there is nothing more that can be done to help free beings to become righteous.

17. *The Justice of God*

We define this attribute as being transitive holiness of God manifesting itself in the righteous distribution of rewards and punishment. It is true, that because of universal guilt and demerit, the justice of God is treated chiefly in its primitive aspect. Justice is sometimes defined as being God's righteousness manifested in the punishment of sin. Dr. A. H. Strong says, that neither justice nor righteousness bestows rewards. But Dr. Charles Hodge, Minor Raymond and others include the distribution of rewards in the manifestation of justice.

The idea of justice as an attribute of God is in its essential element like unto the sense of justice in man. All history reveals the innate sense of justice, and all fully developed languages have definite words to express the idea of justice. All religions that make any provision for the expiation of sin do thereby recognize the idea of justice. It is the common conviction that either merit or demerit attaches to every voluntary act of a free agent. Man is entitled to the consequences of his conduct whether it be reward for obedience or punishment for disobedience. Divine justice differs from human justice in this that it is absolutely perfect. God knows perfectly the merit and demerit of every act and His justice guarantees the proper measure of reward or punishment.

God's justice differs from human justice, as often administered, by the fact that it is never tainted by passion or caprice. Although the Bible makes mention of God's anger and wrath, yet God's anger is never selfish nor His wrath malicious. His justice is never vindictive, but always vindicative. The penalties God inflicts express the revulsion of His moral nature to all forms of sin, and His rewards are the expressions of

His approval of righteousness. Justice secures the sanctions of law, it is the element in the Divine nature that guarantees a righteous government.

That God deals justly with all men is the unfailing testimony of the Scriptures. The following passages ascribe the attribute of justice unto God: That be far from thee, to do after this manner, to slay the righteous with the wicked: and that the righteous be as the wicked, that be far from thee; shall not the judge of all the earth do right? (Genesis 18: 25.) Clouds and darkness are round about Him; righteousness and judgment are the habitation of His throne. (Psalms 97: 2.) For we know Him who hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge His people. (Hebrews 10: 30.)

18. *The Mercy of God*

Mercy is that tender quality in God's nature which leads Him to seek the highest good of those that oppose His will. It is kindness exercised toward those who through their rebellion against God have rendered themselves unworthy. Mercy is one aspect of Divine goodness. In the Scriptures the term goodness is used to indicate in a general way God's moral character. God's goodness includes His benevolence, mercy, grace and love. Since these terms are so similar in their significance, it will be sufficient for our purpose to consider only the two which are the most vital in their bearing on Christian consciousness, namely, mercy and love.

When God bestows mercy He treats the sinner better than he deserves; He bestows goodness on one who has deserved wrath. In this light it might appear that God's mercy comes in conflict with His justice. In

reply we would say, that it is because of a fragmentary view of God's mercy and justice that such a contradiction appears. The apparent contradiction will disappear when we remember that God's justice and mercy are always exercised in perfect accord with His ultimate aim, namely, His own glory in the highest good of man. If both attributes harmonize with this aim they can not contradict each other.

The Scriptures abound in passages that magnify the mercy of God. God announces Himself as exercising mercy towards Israel, a rebellious people. The Lord, the Lord God merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin. (Exodus 34: 7.) The Lord is merciful and gracious, slow to anger and plenteous in mercy. (Psalms 103: 8.) Showing mercy unto thousands of them that love me and keep my commandments. (Genesis 20: 6.) Surely goodness and mercy shall follow me all the days of my life. (Psalms 23: 6.) Paul appeals to the mercy of God both in argument and in exhortation. I beseech you therefore, brethren, by the mercies of God. (Romans 12: 1.) Blessed be God, even the Father of our Lord Jesus Christ, and the God of all comfort. (2 Corinthians 1: 3.) The apostle Peter makes God's mercy the motive spring of our spiritual birth. Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead. (1 Peter 1: 3.) In order to draw an apostate race back to His heart of love, God magnifies His mercy in the revelation of Himself in the Old Testament, but more especially in the New Testament through the gift of His Son.

19. *The Love of God*

It is the nature of God to impart Himself to a dependent universe. The quality by virtue of which He imparts Himself to all sentient beings is properly called goodness. The qualities by virtue of which He imparts Himself to personalities are properly called mercy and love. We define love as that perfection of the Divine Being which moves Him to complacency and delight in His intelligent creatures, and prompts Him to impart Himself to them in order to promote their highest good. Dr. William Newton Clarke says, "Love is God's desire to impart Himself and all good to other beings, and to possess them for His own in spiritual fellowship."[1] Dr. A. H. Strong gives a similar definition. He says, "By love we mean that quality or character of the Divine nature in virtue of which God is eternally moved to self-communication."[2] Schleiermacher defines love in the same terms. He says, Love is that attribute of God by virtue of which He communicates Himself. The Hegelian philosophy does not accept this teaching on God's love. It holds that what is commonly called Divine love is only the infinite striving to realize itself in the finite. But if this view be accepted, then it must be admitted that the Biblical term love is a misnomer. We hold that when the Bible ascribes love unto God as an attribute of His nature, the import is the same as when the term is used to signify human love; namely, a feeling of complacency and delight which moves to self-impartation for another's good.

The most satisfactory treatment of this attribute is given by a simple study of the use of the term love as found in the Bible. The apostle John says, God is

[1] An Outline of Christian Theology, p. 95.
[2] Systematic Theology, p. 127.

love. This proposition sets forth the deepest ethical nature of God, and it can be best understood in the light of the Trinity. There is an eternal life of affection and love in God, which moves Him to self-communication. If God's essential nature is love, there must have been an object of His love before the creation of any intelligent creature. The possibility of such love is found eternally in the Trinity. Among the three persons of the Trinity there is realized this constant self-impartation.

The more practical meaning of God's love is found in its transitive aspect, namely, in God's impartation of Himself to His creatures. The beloved disciple gives us the fullest statement of God's love in the following classical passage: Beloved, let us love one another, for love is of God; and every one that loveth is born of God and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifest the love of God toward us, because that God sent His only begotten Son into the world that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. (1 John 4: 7-11.) This whole passage is only an enlargement of that other classical passage from the same author: God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life. (John 3: 16.) Love means a yearning of soul that urges to impart oneself unto, and to gain possession of, the object loved. It means a deep-seated impulse for communion and fellowship.

As in the highest forms of human love there is a combination of the impulse to give and the impulse to possess, so there is found the same combination of impulses in God's love. As a father's pity and a moth-

er's love go out for a child, so God's love goes out for the dependent creatures who bear His image. God's heart is made for love and He finds a worthy object in free agents who are capable of reciprocating His love. Man may harden his heart to God's love, or he may yield in happy response and walk in the sunshine of God's pure love.

The Bible is replete with expressions of Divine love. The beautiful garden of Eden was a worthy expression of God's love for man in His holy estate. And after the Fall, the call, Where art thou? was an expression of God's continued love. The first gospel promise, The seed of the woman shall bruise the serpent's head, was a message of love. The world covenant, the covenant of promise, and the covenant of the law were most forceful expressions of God's condescending love. But the manifestations of God's love reach their climax in the giving of His Son. The highest possible expression of love is the giving of life for the one loved. For this purpose God gave Himself in the incarnation of His Son, who suffered the ignominious death on the cross to remove the bar to pardon and open the way to fellowship with the object of His love.

This is the essence of the Gospel; this is the message of the Father, which is to be published in all the earth, until all mankind from shore to shore and from pole to pole shall have heard the glad tidings of reconciliation and free salvation. God is love, the Gospel message declares it.

God's love is spontaneous. It is like a spring of water gushing out of the earth from its own accord. It is the nature of God to love, as it is the nature of a living spring to send forth a constant stream of water. Man may by responding to God's love increase the consciousness of that love, and make himself the object of

greater manifestations of that love, but he can never stop the fountain of God's love.

God's love is universal. It was never limited to an elect portion of the human race. It was not withheld from the Gentiles who lived before the incarnation of Christ, neither is it withheld from the Gentiles in the Christian era. God's love extends to the whole world. Any teaching that limits God's love to a part of the human race is not Biblical nor in accord with the fact that God's love is eternal and an essential element of the Divine nature.

In setting forth the nature and character of God by the study of His attributes, we must guard against certain erroneous ideas that lie near at hand. By an attribute we do not mean a section of the infinite God. The term attribute is simply the name for a certain form of activity. It is immaterial whether the form of activity pertains to His essence, or to a quality of His personality, or to His connection with the created universe. In any case we designate any form of activity of the Deity by a name that in common usage indicates such activity.

We must further guard against the erroneous idea that there is a plural self-consciousness in God. The Godhead is not composed of as many different Deities as there are attributes in the Christian conception of God. There is only one God and only one self-consciousness in the Deity. Mercy and justice do not need to be reconciled, for they proceed from the same self-consciousness. Attributes are terms by which we express our idea of certain forms of activity in one eternal self-conscious personality.

IV. The Trinity

The doctrine of the Trinity is based on the truths of Divine revelation. Neither theism nor reason can furnish sufficient data out of which to construct the Christian doctrine of the Trinity. We readily admit that a certain degree of mystery attaches to the doctrine, and that it is not open to full explication in human thought. It is not wise to attempt the impossible. We can not fully comprehend any of the Divine perfections, neither should we think to be able to understand the mysteries of the Trinity. However, Trinity in the Godhead is a precious doctrine of the Christian Religion and is firmly rooted in the Sacred Scriptures.

1. *Trinity Defined*

By the term Trinity, as a doctrine of the Christian faith, we mean that the one Divine Essence exists in a union of three co-equal persons related as the Father, the Son of the Father by eternal generation, and the Holy Spirit eternally proceeding from the Father and the Son. The fundamental truths affirmed in the doctrine are, there is one essence and three persons in the Godhead.

The facts of the doctrine have been variously emphasized in different periods of Church history. In one period the emphasis was placed on God the Father, in another period on the Son, and again at another time the emphasis was laid on the Holy Spirit. Then again, the discussion on the several persons of the Godhead have been taken up from different points of view. The main question concerning the Father has been

connected with the unity of the essence. The chief question as to the Son has been and still is the question of His Divinity; and the chief question on the Holy Spirit is the question of His personality. Thus it appears that the doctrine of the Trinity involves many subjects. It should be studied with a devout mind.

2. *The Metaphysical Trinity*

This doctrine naturally resolves itself into two main divisions, namely, metaphysical Trinity and economic Trinity. The former is also called the immanent or essential Trinity, and the latter, the practical Trinity. The chief inquiry of metaphysical Trinity is concerning the unity of essence in the three persons of the Godhead. In our definition of the Trinity we gave as the first element the fact that the three persons in the Trinity have their existence in the same essence. This element of the doctrine is carefully and plainly stated in the Nicene Creed in this form: "We believe in one God, the Father Almighty, Maker of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, begotten of the Father . . . being of the same substance with the Father, Light of Light, very God of very God. . . And in the Holy Ghost . . . . who proceedeth from the Father and the Son."[1] This oneness of essence in a trinity of persons has stood as the orthodox view of Christianity ever since the formation of the Creed in 325 A. D.

A few statements from the Athanasian creed bring out the idea of the unity of essence yet more clearly. This creed says: "We worship one God in Trinity, and Trinity in unity; neither confounding the persons nor dividing the substance. For there is one person of the Father; another of the Son; and another of the Holy

[1] *Schaff*, Creeds of Christendom, Vol. II, p. 58.

Ghost. But the Godhead of the Father, and of the Son, and of the Holy Ghost is all one; the glory equal, the majesty co-eternal. . . . The Son is of the Father, not made nor created, but begotten. The Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten; but proceeding. And in this Trinity none is afore or after another; none is greater or less than another, but the whole three persons are co-eternal and co-equal."[1]

Although much may be achieved by speculative theology to remove obstacles and brush away apparent contradictions from this doctrine of the Trinity, yet it can not be made plain to human thought what is the mode of the inner life of the Godhead. But we should bear in mind that this was not the purpose of these creeds. The aim of the creeds was simply to defend the Biblical teaching of the Trinity against heresies. There was great need of defending the divinity of Christ in the third and fourth centuries. There was also great need of stating positively and defending the personality of the Holy Ghost. To formulate a creed that would express the unity of the Godhead, the divinity of Christ and the personality of the Holy Ghost in such language that could not be wrested from its original import was a difficult task. But the Church Fathers under the leadership of Athanasius succeeded admirably in this undertaking. They resorted to the use of metaphysical terms. All great theological truths must find their final statement and ultimate vindication deep in metaphysics. The wisdom of Athanasius and his contemporary theologians is vindicated and magnified by every failure to read into the creeds any other meaning than that which they originally intended.

[1] *Schaff*, Creeds of Christendom, Vol. II, p. 66.

The meaning of the philosophical terms used in these early creeds throws much light on the import of the doctrine. The first great truth affirmed by the creed is that there is only *one* God. We believe in one God Almighty. This truth is stated most positively by saying there is only one essence in the Deity. Although there are three persons to be recognized, they all have the same essence. A minority wing at the Nicene council wanted to introduce another word, *homoiousios,* instead of *homoousios,* meaning similar or like essence instead of the same essence; but to accept the substitute would have been abandoning the orthodox view of strict equality in the persons of the Godhead. By insisting on the use of the expression "of the same substance," the unity of the Godhead and the equality of the persons in the Trinity is maintained. By saying that the Father and the Son are metaphysically grounded in the same underlying reality, the same substance, we make the strongest statement possible of the doctrine that Christ is Divine.

The second great truth in the doctrine of the Trinity is, that in this unity of essence there are three co-equal persons related as Father, Son and Holy Ghost; that each one of these persons is God, and yet there are not three Gods. But when it is said that there is but one God and yet there are three, it can not be understood that God is one and three in the same sense. One can not be three in the same sense, it is a contradiction. We hold that in a certain definite sense God is one, and that in another definite sense God is three. There is a trinal distinction in the inner mode of His existence which we express by saying, there are three persons in the Godhead. But when we use the term persons in this statement, we can not interpret it as having the same meaning as when applied to human beings. God can not be three persons as A, B

and C are three persons. Such a sense of Trinity would destroy unity.

A careful study of the terms used in the original of the creeds throws considerable light on the subject. The Greek word *hypostasis,* translated person, means literally subsistence, that is, that which underlies a thing and gives it its reality; a real existence, as distinct from a mere idea. As the term *hypostasis* is applied to the Trinity, it means a principle of individuation; that is, a distinction which is more than mere personification. To give it the same meaning as to person when applied to human beings, is to say the least a mistranslation. The term *persona,* which we find in the Latin original of the Athanasian creed, is a theatrical term, and means a mask. It denotes the several parts which may be played by a single actor. It is used in theology as equivalent to the word *hypostasis,* to denote a distinction grounded in a deeper underlying unity. The word person as used in the creeds refers to one of the trinal distinctions existing in the Godhead. There is recognized an underlying reality common to all, and yet a trinal distinction as to mode of existence.

This trinal distinction in the Godhead is eternal. The doctrine of an immanent or essential Trinity affirms that there never was a time when these trinal distinctions did not exist in the Godhead. The Scripture passages which speak of the Son as existing from eternity with the Father are in accord with the doctrine of an immanent Trinity. The following serve as proof-texts: In the beginning was the Word, and the Word was with God, and the Word was God. (John 1: 1, 2.) Being in the form of God, He thought it not robbery to be on equality with God. (Philippians 2: 6.) Before Abraham was I am. (John 8: 58.) The only begotten Son, which is in the bosom of the Father, He

hath declared Him. (John 1: 18.) Thou lovedst me before the foundation of the world. (John 17: 24.) These passages, with others that might be given, find their most rational explanation in the doctrine of the essential Trinity.

3. *The Economic Trinity*

The economic Trinity is a subject that is chiefly concerned with the self-manifestations of God. This doctrine arose as a logical deduction from Biblical statements concerning God's self-manifestations. The threefold manifestation of God as Father and as Son and as Holy Spirit is in reality the foundation of the idea of the Trinity. The doctrine of the immanent Trinity arose later in the progress of theological thought as an explanation of the economic Trinity. A brief study of the threefold manifestations of God as given in special revelation is sufficient to establish the Christian doctrine of the economic Trinity.

In the Old Testament dispensation God revealed Himself as the one supreme sovereign of the world. As over against polytheism He revealed Himself as being God alone. Through His organs of revelation He was revealed as the Creator of all things. In the beginning God created the heavens and the earth. (Genesis 1: 1.) He was made known as Lord of all, and to render homage to any other god was disloyalty classed with the most heinous sin. Thou shalt have no other gods before me. Thou shalt not bow down to them nor serve them. (Exodus 20: 3, 5.) By the word of the prophets God called unto the children of men to come directly to Him, and not to spend their money for such things as do not satisfy. He says: Incline your ear and come unto me, hear and your soul shall live, and I will make an everlasting covenant with you, even the sure

mercies of David. . . . Let the wicked forsake his ways and the unrighteous man his thoughts, and let him return unto the Lord and He will have mercy upon him, and to our God who will abundantly pardon. (Isaiah 55: 3, 7.) God revealed Himself as gracious and plenteous in mercy. Thus in a former dispensation, without any historical manifestation of God as a second or third person of the Trinity, men came unto God as a holy and gracious, loving heavenly Father and were accepted. As Father He pardoned transgressions and removed their iniquities as far as the east is from the west. And although there are some intimations of the three persons in the Godhead in the Old Testament, yet the doctrine of the Trinity is not clearly taught in the Hebrew Scriptures.

When Christ Jesus came into the world He gave to mankind a special self-manifestation of God. This new revelation did not displace the God of the former dispensation. There came to the world in the teaching, life and character of Jesus a new and higher manifestation of God. This higher self-manifestation of God differed from the preceding in two parts. There was a new light thrown on the inner nature and being of God, and there was a richer meaning given to the relation He sustains to men. The full import of this richer self-manifestation of God was not recognized at once, and the depths of its meaning have not yet been fathomed.

At the time of Christ's first advent there was a popular expectation that the Messiah was about to come, but this expectation did not include the idea of divinity. Hence to accept Jesus as the Messiah did not involve faith in His divinity. The term "Son of God" did not mean for the Jews in the time of Christ's earthly existence what the term now signifies in Christian theology. But Jesus claimed a unique relation to

God, and called God His Father in a sense which did not apply to others. Jesus says: All things are delivered unto me of my Father, and no one knoweth the Son but the Father, and neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. (Matthew 11: 27.) Also in John 5: 17-29 we have from the lips of Jesus the most explicit statement of His equality with the Father and of His consciousness to be the world's Redeemer and the judge of all mankind. As a consequence of the self-testimony and work of Jesus His followers soon called upon His name in prayer and worshiped Him. The apostles set forth His divinity and placed Him on an equality with the Father in the work of creation, and in the scheme of redemption they made Him the chief agent. They viewed their Lord as exalted to a place beside the Father because He was worthy. They did not forget His humanity, they taught His divinity in unqualified terms.

In this manner the incarnation resulted in a special self-manifestation of God. The early Christian Church knew that God was in Christ as He was in no other human being. The self-manifestation of God in Christ was of a different kind from any that had been made by Moses or Isaiah or any of the prophets of the former dispensation. The idea of the Father-heart of God as seen in the relation He sustained to His own Son gives a new meaning to God's tender solicitude for the entire race with which His Son was identified. God was in Christ reconciling the world unto Himself, and now through the mediation of His Son dwells in the hearts of all that respond to His call. A new era dawned when the sinless Son of God joined Himself in inseparable connection with humanity and ascended to the invisible world by the way of the cross.

Before His departure Jesus said, It is expedient for you that I go away; for if I go not away the Comforter will not come unto you, but if I depart I will send Him unto you. Howbeit, when He the Spirit of truth is come, He will guide you into all truth. . . . . He shall glorify me; for He shall receive of mine and shall show it unto you. (John 16: 7, 13, 14.) And so it came to pass; after Christ's departure, the Holy Spirit came in abiding activity to be the Comforter of Christ's disciples and to lead all men into the truth. From the day of Pentecost the Church has been under the special tuition of the Holy Spirit. The Spirit's work in convincing the world of sin, of righteousness and judgment to come is sufficient to convince the Church that as God was in Christ so He is also in the Spirit who is making the redeeming work of Christ effective in the world. It is God the Creator, God the Father of our Lord Jesus Christ, who is also in the moral activity energizing the Gospel of Christ and known as the Holy Spirit. It is the one unitary Being, God the eternal Father, who has manifested Himself in His incarnate Son and in the Holy Ghost.

This is the practical or economic Trinity known and taught in the early Christian Church. It is recognized in the baptismal formula based on the words of Jesus: Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost. (Matthew 28: 19.) That this formula was in use at a very early period of the Christian Church is evident from references to it in The Teaching of the Twelve Apostles. In a similar manner, the apostolic benediction is a recognition of the Trinity. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. (2 Corinthians 13: 14.) The Church felt no embarrassment in the use of these expressions of

the Trinity. Speculative theology had not yet sought an explanation of this triune life of God. The truth was accepted in simple faith.

If we should set aside the terms "hypostasis" and "person" as used in the creeds, and use common modern terms, we would escape many of the difficulties of this mystery. The doctrine of the Trinity teaches that the mode of the Divine existence is a triunity. From eternity God exists as a personal Spirit in whose nature there is a threeness which has been expressed in a threefold manifestation. The great question is, What is the nature of the threeness that can exist in a triunity? In a deep underlying sense God is unipersonal, and yet there is a threefold manifestation grounded in the mode of His existence.

There are no analogies available in all creation to explain fully this mystery. We may, however, derive some benefit by referring to the life of a human spirit. In coming to self-consciousness, in which one is able to say I am I, the mind goes out from itself and returns to self again. In this process the mind first objectifies itself, and then by another activity, identifies that which has been objectified with itself. Thus in this process, by which a soul comes to self-consciousness, there is recognized a unity and a threeness of activity that results in a knowledge of self.

In this light the Biblical doctrine of the Trinity becomes rational, and we do not hesitate in the least to say, God is a unitary Being in whom there is a triunity that is the ground of a threefold manifestation we call the economic Trinity.

4. *The Value of the Trinity in Experience*

We have studied the doctrine of the Trinity from both the metaphyical and Biblical view points. We have found that it is not merely speculative, but that

it strikes its roots deep in metaphysics, and that it is well grounded in the Word of God. It remains yet to inquire, What are the practical benefits of this doctrine?

We reply, in the first place, the trinitarian view of God gives us a richer and fuller knowledge of the one Supreme Being in whom we live and have our being. Although we may never fathom the infinite depths of the Divine nature, yet as we continue our study we shall be rewarded by a better understanding of the underlying reality of all things. Just as the naturalist finds it profitable to study nature under the threefold aspect of the mineral, vegetable and animal kingdoms, so will the theologian and devout worshiper find it profitable to think of God in the terms of the Trinity.

There are three ways open to the trinitarian in which he may think of God: He may think of Him as being self-existent and also the underlying reality of all things. In this conception of God there is profit and pleasure in walking in the paths of the profound philosophers of all ages. Again, he may think of God as one who reveals Himself, as disclosing Himself in nature, in history and finally in Christ. It is a source of great joy to trace the footsteps of the Almighty in nature and find the expressions of His love in the scheme of redemption. There is an illimitable treasure opened to the devout mind as he discovers God in Christ and in the Holy Spirit. Such a discovery enriches the soul far beyond the riches of rubies and diamonds. This knowledge of God which follows in the wake of contemplating Him, as He has revealed Himself and imparted Himself in the redemption of Christ, is the very essence of that conscious experience so fitly called the Christian life. The Trinity affords the richest Christian experience. As the believer appropriates the threefold manifestation of God and walks in fel-

lowship with the triune God, He is transformed by the Spirit.

Great value attaches to the doctrine of the Trinity also in the fact that it satisfies the unifying principle of the human mind. There is a constant striving of thought, of reason, of science, of philosophy, and of theology to find the unifying principle of all things. There is an innate urgency to gain a comprehensive world-view. The trinitarian conception of God most fittingly meets this innate urgency. The revelation made by Jesus Christ, unique as it is by virtue of incarnation, nevertheless, is not an isolated affair, but is only a part of a process which has been going on from the foundation of the world. The self-revealing energy of God is viewed as personal activity reaching its climax in the Word becoming flesh. In reality, the incarnation, or the historical Christ, is but the focussing of that light which lighteth every man that cometh into the world. Thus the pre-existence of Christ does not appear as a conundrum, but a glorious truth that satisfies the unifying principle of the human mind.

When we think of the Holy Spirit as that self-imparting energy of God, viewed as personal activity, but displaying greater energy as revelation advances, we gain a more comprehensive view of the various degrees of spiritual power manifested from the time of Adam to the day of Pentecost. That there is only one personal Spirit operating in the moral realm, furnishes to reason the unifying principle of all ethical and religious consciousness. Then, when a brother meets a brother confessing Christ, he may be sure that the Holy Spirit has taken the things of Christ and made them the determining forces of his life. There is unity in the moral realm because one Spirit is the underlying reality.

The doctrine of the immanent and economic Trinity has great value in the Christian religion. It is the product of a sound interpretation of the Scriptures; it enriches our knowledge of the Divine nature; it satisfies the unifying principle of reason, and furnishes the occasion for a rich, deep and abiding Christian consciousness.

PART III

Christology: The Person and Work of Christ

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.—BIBLE.

The idea of the incarnation is not that of a soul united with God; but that of a man in whom dwelt all the fulness of the Godhead bodily.—MARTENSEN.

What Christ does is grounded in what He is. His historic revelations are transcripts of eternal facts. His mercy is from everlasting. Always and everywhere he condemns sin not chiefly by FIAT *or decree, but by suffering the wound which it inflicts.*—STEVENS.

The residuum of selfishness that still clings to us, the vain fears and vainer hopes that pertain to the things seen and temporal, so far as they intrude on us, are only the survival of a life that is no longer ours. The true and real life of the soul is that which is hid with Christ in God.—PRINCIPAL CAIRD.

PART III

CHRISTOLOGY: THE PERSON AND WORK OF CHRIST

We have come to the heart of Christian doctrine. We enter a field that is replete with valuable material. The stores of information on this subject are almost boundless. It behooves us, therefore, to proceed very cautiously in our study and reverently avoid every tendency to depreciate the saving grace of our exalted Lord.

I. The Earthly Life of Jesus

1. *Historical Facts of Christ's Earthly Life*

Christianity took its rise from Christ, and He is not a mythical character. He occupies a definite place in history. He was born in the latter half of the eighth century of the Roman period. He was a member of the Hebrew race, and Palestine was His native land. He died at Jerusalem when He was about thirty-three years old at the time when Pontius Pilate was procurator of a Roman province in Syria, and Tiberius was Roman emperor. These are historical facts bearing on the earthly life of Jesus the Christ which can never be volatilized into a myth.

2. *Historical Relations*

Christ in His earthly life was closely related to, and vitally connected with, a dispensation that developed a highly significant sacrificial system of worship. He was a member of the Jewish race to whom God gave the moral law which is the standard of moral conduct

for all time. He received the best religious instruction that His age afforded. In His earthly life He was also related to, and influenced by, the mental and social habits of the age in which He lived. He was reared in a godly family, and His kinsfolk were about Him. He was consciously connected with the society in which He moved. His soul looked out on a land chosen of God for His own people, and made attractive by all the charms of a beautiful garden. He came into the world in the fullness of time answering to an eager expectancy of many living in His own period. Christ also stands related to all the periods following Him. From Him sprang the Christian religion. His name, His person and His work are a never failing source of inspiration and power to all succeeding generations. It is as impossible to sever Christ's connection with the human race as it is to pluck the sun out of the heavens.

Christ is historically related not only to the Christian religion as its founder, but also to the development of Judaism in the Christian era. Various pagan religions also have been modified by the influence of Christ's teaching. All civilized nations have profited by the teaching of the Son of man. In speaking of the historic relations of Christ, we can not forbear mentioning the stupendous fact that the history of this whole world has now been shaped and formed by the life and teaching of the Christ.

3. *The Records of Christ's Earthly Life*

The records of the earthly life of Jesus were made by His disciples and by such as had access to the narratives of eye and ear witnesses. These records are reliable and fully trustworthy. The four Gospels of the New Testament give us a fourfold view of the earthly life of Jesus. The best scholarship of today

accepts all four as authentic, and we shall not hesitate to use the fourth Gospel as well as the synoptics in this discussion. The letters of the New Testament, addressed to Churches or to individual persons, give us the teaching of the early Church on the person and work of the Christ. No history of any great leader of men, either ancient or modern, is better authenticated than the history of Jesus. The New Testament is the chief source of our material on Christology. God in love has not only given us His Son for our redemption, but He has also given us a well authenticated record of His life. While the New Testament is the chief source of material for our study of the earthly life of Jesus, we shall nevertheless utilize all the light of prophecy and Church history available.

4. *The Purpose of His Earthly Life*

Jesus Christ came forth from God the Father and came into this world to establish God's kingdom among men. When Jesus began His public ministry He took up the word of His forerunner and preached, Repent, for the kingdom of heaven is at hand. (Matthew 4: 17.) Jesus made the doctrine of the kingdom prominent in all His teaching. We notice that the chief aim of the parables is to set forth the essential truths and characteristics of God's kingdom. The idea of God's kingdom was not new in the time of Christ. A kingdom and a king that should rule like King David the beloved ruler in Israel were the subjects of many a glowing prophecy. However, the doctrine of the kingdom had never been fully developed, and at the time of Christ it had been greatly obscured. It needed to be set up anew and be established on a higher plane. Christ came to set up a reign of love, a spiritual kingdom, in which God the Father is the king and in which

all the subjects render joyful obedience in grateful homage and loyal devotion. Jesus came to enjoy the essence of the kingdom in His own heart, and to lead men into the kingdom by His own example, teaching and sacrificial death.

The manner in which he endeavored to accomplish His purpose can be easily read from the face of the Gospels. When He called His disciples, He said to them, Follow me. He also said, Learn of me, for my yoke is easy and my burden is light. When He washed His disciples' feet, He admonished them, that they should likewise wash each other's feet. As to all questions of life and conduct, He could say, I am the way. Thus it is evident from the Saviour's own words, that He intended to show by His life how the citizens of this heavenly kingdom should walk.

Jesus Christ endeavored to set up the kingdom of God on the earth also by His teaching. Nicodemus, a ruler of the Jews, honored Jesus with the title, a teacher sent from God. The Master did not disclaim the title, but proceeded to instruct this Jewish Rabbi on the fundamental requirement to enter the kingdom of God. Jesus came into this world to teach eternal verities: truths concerning God, truths concerning man, and truths concerning human redemption. Jesus did not teach a doctrine of God essentially different from that which is taught in the Old Testament. He does indeed give us a richer and higher revelation of God than any that had yet been given. Christ's revelation differed from that which had preceded His in this, that it was not only a revelation of inspiration, but a revelation of incarnation. Christ's teaching was religious teaching. He so revealed the character of God, that men might approach Him in faith and confidence; He magnified the mercy and love of God so as to induce sinful men to come to Him for salvation. Christ

probed the sinfulness of the human heart deeper than it had ever been probed before, and thus awakened the consciousness of the need of Divine help. On the other hand, He knew how to stimulate whatever of good there was yet found in sinful man, so as to encourage him to turn to God for help. Finally, it is in Christ's consciousness of the Divine that we have the fullest revelation of God and a disclosure of the true nature of the spiritual kingdom. Christ is the sun of righteousness that illumines all hearts and leads into endless joy.

Christ also essayed to set up God's kingdom on the earth by His own self-sacrifice. He said to His disciples, For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many. (Mark 10: 45.) He said repeatedly that it was necessary for Him to die. When Peter, speaking for the disciples, confessed Christ to be the Son of God, He taught them plainly, saying, The Son of man must suffer many things, and be rejected by the elders and chief priests and scribes and be slain, and be raised the third day. (Luke 9: 22.) He established the kingdom by removing the bar to pardon and opening wide the gates that lead to life by His sacrificial death. The substance of His purpose in coming to this earth was to glorify God by securing for Him a redeemed race.

To bring mankind into fellowship with God, all the resources of Divine wisdom, love and power have been put under contribution from the very beginning. God made use of every available method of approach to draw men unto Him. To speak to men in the voice of nature and through the promptings of their religious nature, served well as a foundation for a higher revelation. By putting into Hebrew bard and prophet the Spirit of the living God, a higher revelation and a stronger urgency to win men to God was provided, but

still not sufficient to satisfy the yearning Father-heart of God. It was not till God had sent forth from His bosom His only Son to join Himself with one of Adam's race in a perpetual union to be the supreme head of the race was the love of God fully expressed. The purpose of Christ's earthly life is most tersely expressed in this precious gem of the Scriptures: God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life. (John 3: 16.) The moving cause of Christ's coming is God's love, and the final cause is human salvation.

The purpose of Christ's advent into this world is to be referred to both God and man, but not to either as disassociated from the other. Man and God belong together. Man being created in the image of God, was endowed with native capacity to qualify him to enter into fellowship with his Creator. To this end man was created, endowed, appointed and redeemed to enter into fellowship with his God. The ideal of God was not reached as soon as Adam was created. First of all, as a self-determining being man needed to pass through a test for the development of a moral character. Therefore there was placed in the garden of Eden the tree of the knowledge of good and evil. In a sense man must be like God, the creator of his own destiny. Moral character and holiness can not be put on man by a creative act accomplished in a moment of time. Holiness in the creature must be realized by a free act. So it appears very evident that God's purpose concerning man could be realized only in course of time.

The archetypal plan of God concerning man was to have personalities formed in His image to whom He might impart Himself and with whom He might have communion. To be fully qualified for fellowship with God requires the acquisition of holiness which is the

product of a free moral agent. The purpose of every form of revelation is to bring man into such a state that fellowship with God may be unhindered. Whatever hinders this fellowship should be removed. In order to attain the best possible qualification for such fellowship, the highest possible revelation of God must be given. It lies in the nature of God to give His best to accomplish His purpose. God gave His Son, and no other name for our salvation can be given. God could not give any thing less than that which had in it the highest potency to accomplish His purpose. Therefore, it seems rational that the advent of Christ into the world should be grounded in the eternal purpose of God concerning the history of the human race. There are plain statements in the Word of God that accord with this view. The teaching of the chief New Testament authors bears on this subject: Who was foreordained before the foundation of the world, but was manifested at the end of the times for your sake. (1 Peter 1: 20.) According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love. (Ephesians 1: 4.) John remembered that Jesus prayed, Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. (John 17: 24.) These passages teach that the Son was ordained before the race had an existence to be the mediator between God and man, in order to realize God's eternal purpose.

The purpose of fellowship requires a perfect mediation. Just as language is necessary for the fullest fellowship with our fellow-men, so the Logos, the eternal Word, is necessary for perfect fellowship with God. Love, which is the nature of God and the tap root of the Gospel, required the advent of the self-revealing

principle of God. Love seeks communion with the object loved by impartation of self and by winning a loving response. These considerations, based on Bible statements concerning a plan of salvation antedating the foundation of the earth, lead us to conclude, that the advent of Christ is the most natural outflow of the nature of God, that it required no separation or disruption of the Trinity, and that the scheme of redemption was not an after thought. It would be a disparagement of the perfections of the Deity to hold that the redemption in Christ was a second attempt due to the failure of another original plan. We must hold that the advent of Christ into the world was an event in time springing out of an eternal purpose.

Christ actually accomplished God's purpose and set up His kingdom in the earth by His example, by His teaching, and by His sacrificial death. Christ Jesus came into the world to save sinners, and a sacrificial death is always in behalf of sinners. Thus we find that the actual incarnation sustains a vital connection with the sin of the human race. We have no desire to sever the historic incarnation from salvation from sin offered through the blood of the Lamb. But the question arises, Was sin the necessary antecedent to the advent of Christ into this world? or, If man had not sinned, would Christ have become incarnate? It may be said, that this is a question of idle speculation. We admit that it is a speculative inquiry, but that it is idle or useless, we can not grant. If one of these views gives us a better understanding of the nature and purpose of the incarnation than the other, we see that it can not be a matter of idle speculation. The bearing of this inquiry is clearly set forth by Dr. William Newton Clarke's analysis. He says, "Was this manner of approach to His creatures suggested to God by the perversion and ruin of humanity? or was it an

original thought of God, a part of the very idea of creating man in His own likeness? Would God have entered humanity, if there had been no sin, simply because it was humanity? The question may be a theoretical one, . . . yet we may fairly ask whether, so far as we can judge, we may hope to understand incarnation better by associating it with the thought of humanity in its relation to God. If we associate it with sin, it will stand in our thought as purely a remedial work. If we associate it with the relation of humanity to God, vistas of larger significance will open up to us, inspiring though they end in mystery."[1]

These words of Dr. Clarke are replete with profitable suggestions. They point in the right direction and incite to further inquiry. We have found that the fundamental motivity to Divine activity is the law of self-expression. Responding to this motivity, God created human beings in His own image. Man was created free with capacity to develop a holy character, and thus by his own freedom and holiness to express what God is. It is reasonable to hold that the highest possible development in the moral image of God is conditioned on the highest possible revelation of God. Incarnation of the Son of God is the highest possible revelation. If the purpose of the creation of the human race is to express what God is, the perfecting of the human race by the highest revelation will most fully accomplish that purpose. The incarnation of God's Son, being the fullest revelation that can be given, is then necessary to accomplish God's purpose.

Bishop Martensen's words on this subject are very significant. He says, "We maintain that even if sin had not entered our world, Christ would still have come. Not until an insight has been gained into this,

[1] An Outline of Christian Theology, p. 302.

the metaphysical and cosmical significance of the Mediator, shall we find the proper foundation to build our doctrine of the Redeemer."[1]

In treating of a supernatural redemption from sin, Dr. Nathanael Burwash says: "Everywhere the Divine revelation is linked on to all God has already unfolded, and it so fitted to it that they form a perfect harmony. The supernatural, while it reaches far beyond, yet grows out of the natural; it is the work of one God. Hereafter we shall see that the atonement itself as the great central force of redemption is not an unnatural thing in God's world, but is linked on to the moral constitution of the race as if provision had been made for it in the eternal counsels of God."[2]

As the question now stands before us, we support the affirmative view, namely, even if man had not sinned, the Son of God would have made His advent into the world. Three arguments decide the question for us: (1) The Scripture passages cited which date the plan of salvation through Christ before the foundation of the world will shine with a more intelligent explanation when we accept the affirmative view. (2) This answer of the question exalts mankind. If God would have sent His Son to mediate fellowship between Himself and man simply because of what man is regardless of his need as a fallen creature, it would disclose a higher value placed on man in the sight of God. (3) The affirmative view gives us a loftier idea of God and a broader conception of His work in the moral realm. The self-revealing principle of God, which is the moving source of Christ's advent, need not be limited to the one work of mediating fellowship with a sinful race. Bishop Martensen refers to a cosmical relation of the Mediator. We have no revelation of what is

[1] Christian Dogmatics, p. 263.
[2] Manual of Christian Theology, Vol. II, p. 96.

being achieved in other fields of God's wide domain, but such an interpretation which admits of a similar course being pursued wherever there are beings capable of entering into fellowship with God, gives us a broader and loftier conception of God our Father and the Holy Trinity.

II. The Incarnation

In the prologue of John's Gospel we have a full Biblical statement of the doctrine of the incarnation of the Son of God. The inspired apostle gathers up the substance of the doctrine in one statement saying, The Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. (John 1: 14.) This Word which the apostle describes as having been in the beginning with God and as being God, he sets forth as the creative, upholding, life-giving, enlightening and saving energy of God conceived as a person. To show that the incarnation of the Son of God is a historic reality, the inspired apostle proceeds to give the testimony of John the Baptist and other contemporaries, the testimony of Jesus Himself, and a brief account of the earthly life and the teaching of Jesus. Although St. John is most explicit on this subject, the whole New Testament is in perfect accord with this condensed statement of the doctrine in the prologue of his Gospel.

1. *Definition of the Incarnation*

To incarnate means etymologically to take on flesh, to clothe with flesh, to embody with flesh. The German term *Fleischwerdung* is very expressive. Incarnation is the act of taking on flesh or clothing with ffesh, but flesh in this connection stands for all of human nature. The full import of the incarnation is, that the Son of God joined Himself in inseparable

union with human nature, and that the union of the Divine with the human resulted in one person.

The doctrine of the incarnation should be carefully guarded against the errors of docetism and mysticism. The former errs in making the human nature in the God-man a mere phantom; the latter in teaching that every human being has the capacity of receiving the fullness of the Divine nature as well as Christ. It is an error to teach that Christ was the first one to receive the fullness of the Divine indwelling and that it is the privilege of others to realize a similar incarnation. There is need of only one mediator between God and man to effect a reconciliation.

The Bible makes no attempt to give a philosophical explanation of the incarnation. The nearest approach to a detailed statement of the incarnation is found in the second chapter of Paul's letter to the Philippians; but even here, the incarnation is set forth simply as an example of humility. The subject is worthy of study and the human mind is not satisfied until it has searched it through and through. Investigation of its import is lawful and profitable, although we shall never be able to solve the mystery.

In the early centuries of the Christian Church various theories were put forth attempting to explain the incarnation. Most of them failed by omitting some essential element. The Ebionites denied the reality of Christ's Divine nature, and held that He was merely a man whether naturally or supernaturally conceived. The Docetæ denied the reality of Christ's human body. This was the logical consequence of their assumption that matter was inherently evil. The Arians denied the integrity of the Divine nature in Christ. They regarded the Logos, who united with humanity, as only the first and highest of created beings. The Apollinarians denied the reality and integrity of Christ's

human nature. They held that Christ had no human *nous* or *pneuma,* that is, no human mind or spirit, and that the faculties of these parts were furnished by the Divine nature. They held that Christ had only a human body and soul, *soma* and *psyche.* The Nestorians denied the real union between the Divine and human natures, making it only a moral and not an organic union. They regarded Christ as a man in very near relation to God. The Eutychians denied the distinction and co-existence of the two natures, but held that the two natures mingled and produced a third nature different from either of the two combined.

That which was regarded the orthodox doctrine on the incarnation was set forth at the council of Chalcedon in the year of our Lord 451. This creed holds that in the one person Jesus Christ there are two natures inseparably united, each maintaining its integrity and that no third nature is formed thereby. This is the substance of the creed: "The Son is consubstantial with the Father according to the Godhead, consubstantial with us according to the manhood; that He is to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably, the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved and concurring in one Person and one Subsistence, not parted nor divided into two Persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ."[1]

The Chalcedonian creed states the Christ idea very positively by affirming that in the God-man are combined the Divine and the human natures, resulting in one Divine-human personality. This conception of Christ could not be expressed in more definite language. However, no further attempt is made to explain the

[1] *Schaff,* Creeds of Christendom, the Symbols of Chalcedon, Vol. II, p. 62.

manner of the union of the Divine with the human. True, the incarnation can not be transferred from the category of the mysterious any more than can creation; nevertheless, as creation is made more intelligible by a scientific study of the finished product, so may the incarnation be made more rational by a careful study of the manner of the union of the two natures.

The Biblical doctrine of the incarnation involves three essential elements: The first element is the fact of the immanent presence of the eternal God in the person of Jesus in a unique sense. The second is the fact that a perfect human nature is found in the person of Jesus. The third essential truth of the incarnation is the fact that the human and Divine natures are perfectly and inseparably united in one personality. The first and second of these elements we will consider later. We are now concerned chiefly about the manner of the union of the Divine and human natures in one personality.

2. *The Nature of the Union of the Two Natures*

By the nature of a thing we mean the law or order of its activity. We inquire therefore, What is the order of activity by which the union of the Divine and human natures in Christ is realized?

(1) In the first place, we must think of the union of the Divine and human natures in Christ as an *internal* union. The Biblical description of the world's Redeemer reaches far beyond the idea of some sort of external connection of the two natures. The Christ idea is not fully expressed by conveying the thought that some powers of the Deity have been put upon a human being. Nor is it sufficient to think of the union as effected by some arbitrary force applied from without. On the contrary, we must think of the uniting

of the two natures by the attractive powers of affinity found in both natures. Man is made in the image of God, and although God is the Creator and man the creature, yet there is a correlation between God as God and man as man. Because of this correlation there is a fitness for their union which becomes an affinity by Divine appointment in the fullness of time. Tertullian said, When God created the first man He had in view the image of Him who should be the second Adam, the coming one. There was no violence done to either nature in their union, because they were correlated from the beginning.

There is a reciprocal fitness for internal union between the essence of the Godhead and the essence of humanity. The ultimate reality of both is personality, and human personality is not unlike in kind to the Divine personality. The possibility of one operating within the other is conceivable, just as it is possible for two circles to be concentric. We must not think of the Infinite and the finite as mutually exclusive. There is the capacity in both for fellowship, and the Divine is capable of taking into itself a complete human nature. There is an aptitude in both natures for an internal union. By affirming that the incarnation is effected by an internal union of the two natures we mean to say that the joining is not by an arbitrary will of God nor in violation of the constitution of human nature. But on the other hand, we mean that according to a law of reciprocal demand the two natures rush together as soon as the hour strikes in God's archetypal plan for the human family. And although sin has marred the communion, it has not destroyed the eternal aptitude of God for union with man, nor annihilated man's capacity for assumption in the Deity. Not only is there an inherent fitness in both natures for uniting with each other, but the actual

union leaves both natures in normal condition. There is no jarring and no violence is done to either nature, because the union is internal.

(2) The incarnation is brought about by an *organic* union between the Divine nature and the human; it is not a mechanical union. Parts of a machine may be so perfectly adjusted to each other that it may do its work without any jarring or perceivable friction; yet it is only a machine and not an organism. The union between God and man in the incarnation is not a mechanical union. In an organism each part has its being and is able to perform its functions only as it maintains a vital connection with the organism. In an organism every part is dependent on the others and in turn supports every other part. A branch can not live nor bear fruit unless it is vitally connected with the vine, neither can the vine bear fruit unless it put forth branches. The eye can not live or see unless it is vitally connected with the body. The ear can not hear unless it stands in a living relation to a living body. Neither can the body be and live without the union of its members in vital connection. So we must conceive of the incarnation as an organic union of the two natures, each one being necessary to the other in order that the God-man be a reality.

God is a living personal Spirit, man is a created personality; neither alone is the incarnate Christ. The mere outward juxtaposition of the Divine and human would constitute a personality different from either. It is only when we have a real organic union between the two that there can be one personality. We can escape the idea of a dual personality only as we hold to this organic union.

An organism in nature has the potency of all its parts in embryo. The germ cell of an animal may not have all the members of an animal in distinct form,

but it does have the potency of all that into which it develops. All the potency of a germ cell must be found in it in its very incipiency; nothing can be added later on in its unfolding. The germ cell of a bear can not develop into a lion by anything that may be added to it. The nature of an organism is determined by what is supplied by the Creator in its germ cell. An organism develops by taking into itself what it can appropriate from the external world, but the process of development is determined by the life principle given in the germ cell. The evangelist Luke, M. D., considered the words of Gabriel to the virgin Mary of sufficient worth to put them into his gospel: The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, and that which shall be born of thee shall be holy and shall be called the Son of God. (Luke 1: 35.) At the very beginning of the embryonic life of Jesus the union of the two natures was effected. Jesus did not attain His Divine nature when John baptized Him, nor at any other point in His conscious existence; but at the very incipiency of His embryonic life He was the God-man. He was so constituted because God in His love joined Himself in inseparable union with a human nature which itself was the product of His omnipotent hand. Just as the doctrine of the Divinity of Christ is most emphatically stated by affirming that the Father and the Son are of the same essence, so the incarnation is most forcibly stated by saying that Jesus was conceived of the Holy Ghost and born of the virgin Mary. Whether we understand the process or not, the Biblical language gives us the most rational conception of the incarnation.

A living organism is pervaded and dominated by one principle of life, and yet the integrity and distinctness of its parts are maintained. The peculiar

functional activity of each part conditions and determines the normal development of the organism as a whole. The eye and the ear, the heart and the brain, must each perform its own part; if otherwise, the vital principle itself will fail to perform the functions of the organism and finally perish. In like manner, in the incarnation the integrity of its parts must be conserved. Each nature must perform the functions belonging to it without confusion with the other nature. There is no exchange of functions or attributes. The human is not merged into the Divine, nor the Divine into the human. Neither can we say that man was omnipresent nor omnipotent. As we do not say of a human person that his body thinks, or that his soul walks, so we do not attribute Divine functions to the human nature, or human functions to the Divine nature.

But while we consider the integrity of each nature, we must not divide the personality of the organism. The creeds hold to the doctrine of one personality, and this doctrine is vindicated by every psychological and Biblical test. In this life the functions of personality can not be assigned to different parts of the organism acting separately. So in the God-man, the functions of personality must be ascribed to one person, to the one personality arising in an organism composed of two natures in organic unity. Thus the same person who sleeps on the ship also commands the raging sea to be calm. The same person who weeps at the grave of Lazarus, also calls Lazarus from the grave. Human sympathy and Divine sympathy, human activity and Divine activity combine in comforting two sisters by restoring their brother to life. The Divine power which wrought the miracle found an adequate organ of efficient action in human speech and in the will of the God-man. Dr. Emanuel V. Gerhart has truthfully

said, "If we fail to affirm the integrity of each nature, or fail to affirm each nature consistently with the living unity of the incarnate Son, the unity itself vanishes. Organic unity implies that the human is ever truly human and that the Divine is ever truly Divine, yet that both, being distinct and different, are continuously and inseparably members of one and the same personality, of one and the same personal activity."[1]

(3) The union of the two natures in the incarnation is pre-eminently an ethical union. The ethical element in the incarnation is very significant in the Christian religion because of its bearing on Christian experience. Just as in metaphysics mind or spirit is the ultimate and dominant force, so in the absolute religion all experience is rooted in an ethical element, for religion is ethical through and through.

God is love. The impulse to do good and to impart self, in order to promote the well being of others capable of similar joy with oneself, is the fundamental principle that determines God's ethical character. God made man in His own image not only psychologically but chiefly ethically. Because God is love He has endowed man with the capacity to apprehend His love and to respond to it. In an ethical sense God is love because He can and does love. Man loves because God has put within Him an ethical potency like unto His own love. So we find the two natures, the Divine and the human, belong to the same category ethically and are in essence adapted to each other. There is a natural affinity ethically, and no violence is done to either nature when the two are joined in one personality. There was no need to relinquish any Divine predicate or attribute in order to dwell in ethical fullness in a human nature so absolutely one with God Himself.

[1] Institutes of the Christian Religion, Vol. I, p. 164.

Love is the essential element in the ethical nature of God, and love is also the essential element in the ethical nature of man. In the union of the two natures in the incarnation there must be included the union of these essential elements of the ethical nature. The infinitude of Divine love unites with itself finite human love. Since love in God is like unto pure love in man, the two can flow together in one stream of consciousness. It is the nature of human life, like human consciousness, to be progressively realized. So we must think of the infant Christ as having in Himself the potency of human love and likewise the potency of Divine love. We can not think of this one stream of Divine and human love as having been actually realized in consciousness in the infant Christ. If this had been the case, we would have had a monstrous being in the infant Christ and not a human being at all. From the very beginning of the soul life of the incarnate Son of God there was a perfect union of the potency of Divine love with the potency of human love.

The union of Divine and human love was progressively realized. We found that organic union of the two natures involved a process. The same must be said of the ethical union. At His birth Jesus was the Son of God, and likewise the Son of man; He was the God-man. There was in the infant Christ the potential beginning of the unique personality into which He developed. To actualize and realize the ethical possibilities involved in His miraculous birth, was the divinely ordained mission of the Son of God. The realization of these possibilities required a normal growth. So we find Him growing in stature, in wisdom, and in favor with God and man. The realization of this unique personality, striking its roots deep into both natures, required a physical, a psychical and an ethical growth. The ethical character of a created being is

necessarily subject to development. Although the potency of the Divine-human life is found in its fulness at the very incipiency of the incarnation, we can not hold that all the possibilities of the union of the two natures were realized without the normal process of development.

The substance of the thought that the union of the two natures in the incarnation is ethical is found in the fact that the Divine love and the human love are united in a life-union. Here also the Divine nature does not impose itself on the human nature, neither is the human nature made subject to an abnormal development. The human nature conditions the activities of the Divine nature and the Divine nature conditions the activities of the human nature, yet not so as to give rise to any abnormal process. It is very evident that the successive stages in the realization of the life-union of the two natures gave rise to certain definite conscious experiences in the life of the God-man. Dr. E. V. Gerhart expresses this thought in forceful terms, as follows: "Jesus loves the Father and performs the Father's will of love. By loving the Father He appropriates and actualizes in His humanity the Father's love in the person of His Son, or, to use the words of the Epistle to the Hebrews, as the Son learned obedience by the things which He suffered (Hebrews 5: 8), the positive spiritual capacities of His human nature are developed and enlarged, and Jesus appropriates to Himself progressively more of the infinitude of the Divine nature immanent in His constitution."[1] In turn the human nature is appropriated in a corresponding degree by the infinite. There is realized a free reciprocal interaction of Divine and human love, which transforms the finite life of love, according to a law of normal growth, to the express image of the Divine. Jesus

[1] Institutes of the Christian Religion, Vol. I, pp. 170, 171.

learns obedience, Jesus sanctifies Himself. And thus there arises from one stage to another, in the realization of His personality, the fullness of the Godhead. Dr. Julius Kaftan's teaching is in perfect accord with this idea. He says, "In order to be the Redeemer Jesus needed to be equipped with a positive forceful God-consciousness, *Gottesbewusstsein;* this at once also conditioned His sinless perfection. It proved itself to be forceful in this that it determined all activities of life in Him, and consequently did not permit sin to arise within Him. On the other hand, this God-consciousness was in reality the being of God in Him, resting primarily on the entrance of God into human nature."[1]

(4) The possibilities of the union of the two natures in the incarnation were realized progressively from Christ's birth to His ascension. The union of the two natures was complete potentially from the time the God-man was conceived by the Holy Ghost, yet the realization of the union in the one unique personality was subject to the law of normal human development. In every stage of life and in every element of the union the feature of progressive realization appears. This category affords us the most rational view of the incarnation and also furnishes us with the key to the interpretation of certain Scripture passages. In His youth Jesus said, I must be about my Father's business. His real business in which He was engaged at that time was to learn the meaning of the Old Testament revelation. May we not hold, that in proportion as He learned the purpose of God to raise up one like unto Moses whom all should hear, the latent potency of the incarnation dawned in His consciousness? When tempted in the wilderness, He said, Man shall live by every word that proceedeth out of the mouth of God, and by virtue of this truth He realized the power of a

[1] Dogmatics, p. 398.

sinless life within Him. In responding to God's truth His God-consciousness was awakened. He learned obedience by suffering, even by suffering an ignominious death on the cross. As He passed through the silent chambers of death, and arose from the grave by the power of the Divine in Him, and finally ascended to the right hand of the majesty on high, He learned by actual experience the triumph of righteousness over sin. He was made a perfect Redeemer of mankind by the realization of the incarnation.

Thus when we keep in mind, that the union of the two natures developing one personality in Christ, was internal, organic, ethical and progressive, we shall find no difficulty in finding a rational interpretation of all the facts and phenomena recorded in the Gospels concerning Him.

In concluding this subject we would emphasize the truth that these categories on the manner of the incarnation should be made the formative forces of Christological thought. We gain a full view of the incarnation only when we include all the different stages and aspects of His historic life. Every fact and experience of His life from His conception to His session at the right hand of the Father on high should be included. Yea, our faith should include His continued ministry as prophet, priest and king while He is invisible. A fragmentary study of the historic Christ will give us a partial and defective Christology.

The doctrine of the incarnation as here set forth must be held in conformity with the absolute unity of the Godhead. By incarnation we do not mean that the second person of the Trinity was withdrawn from the universe and localized in Jesus. Neither do we mean that the Logos, who became flesh, was withdrawn from the Godhead. God was not in any sense divided or diminished, but the eternal Logos continued in all

the activities of the Godhead upholding the universe as before the incarnation. We should rather think of the incarnation in this manner: The infinite God added to His other self-expressions the activity of uniting Himself with a human nature, and that this new form of activity did not require that He should withdraw from any other form of activity; there can not be any dividing or diminishing of the Godhead. He is before all things, and by Him all things consist. (Colossians 1: 17.)

III. The Human Nature of Christ

We found it necessary already in our discussion of Christology to refer to the two natures of Christ; but it is our purpose now to study more definitely the integrity of the two natures in the God-man. Even in this age of most thorough psychological research and profound metaphysical conceptions, we can not do any better than to give attention to the carefully guarded language of the creed of Chalcedon. The Fathers of the Church assembled in an Ecumenical Council in 451 A. D., first confirmed the creed of Nice, and affirmed the need of a new creed because of the appearance of some recent Christological heresies. (Apollinarianism, Nestorianism and Eutychianism.) This creed employs the following words: "We then, following the Holy Fathers, all with one consent teach men to confess one and the same Son, our Lord Jesus Christ . . to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably, the distinction of the two natures being by no means taken away by the union, but rather the property of each nature being preserved and concurring in one Person."[1] These words labor to guard the truth of the integrity of the two natures against the heresies of that period. There is no need to modify the terms employed in the original Greek of the Creed; our chief concern should be to understand properly their import. It may be necessary on our part to lay more stress on the immanence of God than theologians of the fifth century were wont to do, but there is no need to modify the terms of the Creed. The heart of the subject is fully expressed

[1] *Schaff*, Creeds of Christendom, Vol. II, p. 62.

by saying that the activities of the one person strike their roots down deep into two natures.

1. *The Reality of His Human Nature*

Christ had a real human nature; all the essential forms of activity that constitute a human being were found in Him. He called Himself a man: Ye seek to kill me, a man that hath told you the truth. (John 8: 40.) The genealogies given in the first chapter of Matthew and in the third chapter of Luke refer to His human nature. The epistles of the New Testament are replete with statements that can apply only to His human nature. Peter in his sermon on the day of Pentecost calls Him a man. He says, Hear these words, Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs. (Acts 2: 22.) Paul says, By man came death, by man came also the resurrection from the dead. (1 Corinthians 15: 21.) The phrase, Son of man, so frequently used by Jesus Himself, however much it may mean besides, certainly indicates that Jesus had a veritable human nature.

Jesus had a material body and a human soul. His own words are evidence of this fact; for He uses language expressing these ideas. He said: This is my body, this is my blood; My soul is exceedingly sorrowful, even unto death; A spirit hath not flesh and bones as ye see me having. Other New Testament passages ascribe unto Him properties of a human body and a human soul: Since then the children are sharers in flesh and blood, He also Himself in like manner partook of the same. (Hebrews 2: 14.) It is said of Him that when He came to the grave of Lazarus and saw Mary and the Jews weeping, He groaned in spirit and was troubled. (John 11: 33.)

There were found in the human life of Jesus the ordinary instinctive principles and the ordinary activities of the physical life. He was weary, and He was hungry, and He slept. He was subject to fear and anxiety. He was attached to His friends and had compassion on those whom He found in need. His human nature is proven by the following Scripture passage: In the days of His flesh, when He had offered up prayers and supplications, with strong crying and tears, unto Him who was able to save Him from death, and was heard in that He feared. (Hebrews 5: 7.)

The reality of His human nature is also evinced from the fact that He was subject to the ordinary laws of human development. His body, His soul and His spiritual life developed according to the laws of human nature. Luke tells us that He increased in wisdom and stature, and in favor with God and with man. (Luke 2: 52.) When He was about twelve years old, taking upon Himself the responsibilities of a son of the law, He said, in explanation of His tarrying in the temple, Wist ye not that I must be about the things of my Father? (Luke 2: 39.) He was sitting in the midst of the doctors, learning from them and asking them questions. His soul was craving for knowledge, for knowledge of the purpose and will of His Father. He needed to learn, in order to be qualified for His mission on the earth.

Jesus suffered and died. As a proof that He actually died, one of the soldiers pierced His side with a spear, and straightway there came forth water and blood. Anselm in his *Cur Deus Homo* advocates the theory that Jesus only acted as though He was subject to human development; that He only acted as though He increased in wisdom and in favor with God and man. In this particular this far-seeing theologian falls into the error of Docetism. Jesus did not only appear

to be human, but He actually possessed a real human nature. If we interpret all these evidences and expressions of His human nature as mere appearances, we must assuredly relinquish His Divine nature. God is truth and He can not deceive, not even to redeem the human race.

2. *The Integrity of Christ's Human Nature*

The integrity of Christ's human nature includes both its completeness and its perfection. Integrity requires a human body and all the essential elements of a human soul. Should there be wanting either human intellect, or human sensibility, or human will, self-determination, or self-consciousness, there could be no claim to the integrity of Christ's human nature. It is more rational to retain all the essential elements of the human nature than to eliminate one or more. Some have ascribed the personality of Christ solely to the Divine nature, and even spoken of the human nature as impersonal. It would be a serious error to ascribe the personality of the God-man either to the Divine or the human nature. These essential elements in a human nature could not be manifest at all without the activity of some personal being. We hold positively to the integrity of Christ's human nature, meaning thereby nothing less than that every essential power and faculty of a human nature operated in the God-man. As to the personality of the Christ we do not say that it was Divine alone or human alone; it was the personality of the God-man. We must think of the one personality arising from the activities of the two natures perfectly united. The God-man had a unique personality striking its roots down deep into two natures.

The integrity of Christ's human nature includes His moral perfection. In the first place Christ was free from native depravity. Satan came and found nothing in Him. There was no affinity with evil and no tendency to sin found in Christ's human nature. There was not found in Him the slightest inclination to sin to which any temptation might appeal. He said, Who of you convinceth me of sin? The prince of this world cometh and findeth nothing in me. (John 8: 46; 14: 30.) The virgin birth of Christ is in happy accord with this truth, although we can conceive of other methods, available for the omnipotent God to bring about the same effect. It is because in the incarnation the Divine appropriated the essential elements of human nature, eliminating all that is sinful, that Christ could be without sin. Julius Mueller says, that life can draw from the putrescent clod materials for its own living. It has been well said, What with us is regeneration is with Christ the incarnation of God.

To say that Christ did not inherit human depravity does not give us the whole truth of the moral integrity of His human nature. He did not acquiesce in depravity nor commit any actual sin. There is no ground to say that the virgin mother was sinless. She was born of sinful seed, and nothing save a miracle can produce a clean thing out of an unclean thing. The integrity of Christ's human nature requires only the essential elements of a human being, and His moral perfection requires a sinless nature and a sinless life.

3. *The Temptation of Christ*

It may be said, if Jesus had no native depravity and no tendency to sin, there was no possibility of His being tempted. Such a view rests on a wrong conception of temptation. In our study of the integrity of

Christ's human nature we noticed that all the essential elements of a human being must be found in Him. Appetites, appetencies, and desires which are not in themselves evil tendencies, are essential elements of human nature. To these an appeal can be made from without for the purpose of inciting to sin. Jesus had a natural appetite for food, a longing to realize the providential care of His heavenly Father, and an ambition to exercise royal power; but He had no inclination to gratify any of these appetencies or desires contrary to the will of His Father in heaven. He was tested whether He would be loyal to His conviction of right by an appeal to these appetencies of His human nature. He was made to feel the drawing power of the tempter by the offer to gratify a legitimate desire in an unrighteous or unlawful way. A temptation without any tendency to evil within may be just as real as with such tendency. A solicitation to evil from without made to a pure soul is just as real as when made to a nature depraved by sin. As primitive man in his innocency could be tempted, so Jesus could be tempted without a vestige of depravity.

Bishop J. J. Esher has truthfully said, "Jesus was tempted in all reality like sinful men are tempted. The temptation was not only in appearance, but in reality, and it is not more difficult to explain than the whole being and life of the God-man."[1]

4. *The Impeccability of Christ*

The question of Christ's peccability is closely connected with the reality of His temptation. The question, Was it possible for Christ to sin? pertains logically to His personality rather than to His human nature. The subject is treated here because it is sug-

[1] Christian Theology, Vol. II, p. 194.

gested by His temptation, which is based on His human nature. In reality a person sins and not a nature. However, the question itself must be explained before a definite answer can be given.

Viewed merely from the view point of Christ's autonomy, we must say He had the power of choice within Himself, had the power of self-determination pure and simple, and we must never think of Him as being coerced from without. In fact, He always chose to do the will of His Father. We must never think of Christ as being anything else than a free moral agent. If then the question of Christ's peccability were a question of a personality that was grounded in a human nature only, while in the formative process, we would be compelled to say, that He might have yielded to the solicitations of the tempter. But these are not the facts in the case. The question for our consideration is, Could the God-man have committed sin?

Viewed in the light of Christ's ethical character, we must say it was impossible for Him to sin. The ethical life of Jesus was the product of the union of the Divine and human natures. Because the Divine nature fully appropriated the human in an inseparable union, the ethical life of the God-man is absolutely perfect. The first volition and every succeeding voluntary act was in perfect accord with His Divine nature. An ethical character, the product of such a life, having the constant support of both natures, can not be overthrown by any finite power. Therefore, viewed from the ethical standpoint, we say that Christ could not sin.

The ethical impossibility for Christ to sin rests ultimately on the truth of His unique personality. All the essential elements of His personality are provided by the two natures acting conjointly; the human

nature does not stand nor act alone. Accepting the integrity of both natures and the doctrine of an inseparable union, the impeccability of His personality follows; for, if it is impossible for God to sin, then also is it impossible for the God-man to sin. This is also in accord with other tenets of the Christian faith. If in heaven redeemed souls can not sin and yet be free, should it be thought impossible for Christ on the earth to be free and yet not capable of committing sin?

The view we have set forth was ably defended by Bishop J. J. Esher of blessed memory. He says: "Jesus as man was created in righteousness and true holiness, as these characteristics are found in God Himself; therefore, the thought of sin, or even the faintest suggestion of any sinful tendency, can not be applied to Him. And furthermore, because His Divinity fully dwelt in (*durchwohnte*) His humanity, not slumbering, for the Divine never slumbers, therefore the question of the possibility of sinning can not in any possible sense be applied to Him."[1]

Bishop H. Martensen also says: "Though the temptation and the conflict against it were not apparent merely but real and sternly earnest, the result could never have been doubtful; for the bond between the Divine and the human natures, which may be severed in the creature, was indissoluble in Him who is the Mediator between the Father and all His creatures. This bond may be broken only when the connection of the Divine with the human is merely relative and representative; never when it is essential and archetypal as in Him, in whom the counsels of the Father were comprehended before the foundation of the world."[2]

[1] Christian Theology, Vol. II, pp. 193, 194.

[2] Christian Dogmatics, p. 285.

Dean Alford, in his exegesis on the words of Jesus, Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father do (St. John 5: 19), makes the following statement: "The Son can not work of Himself, because He is the Son; His very person presupposes the Father's will and counsel as His will and counsel. And this because every creature may abuse its freedom, and will contrary to God; but the Son standing in essential unity with God, can not, even when He became man, commit sin,—break the Sabbath, for His whole being and working is in and of God."[1]

5. *Christ's Human Nature a Perfect Pattern*

There is set before us in Christ's earthly life a faultless example for our imitation. This pattern, however, is not found in the Deity of Christ; it must be looked for only in His human nature. Whatever forms of activity He manifested that were grounded in His human nature, are forms of activity which we should imitate. In His obedience to His parents He is a pattern for all young people. In His learning from the Scriptures and from the authorized interpreters of the law in the temple the meaning of the symbols and institutions of worship in His day, He is a pattern for all and especially for students of theology. In His fellowship with the Father of us all by prayer and quiet meditation, He is our pattern for all time. In the manner in which He overcame sin and triumphed over sin He is our perfect pattern. Christ's human nature furnishes the world a perfect ideal in ethics, His life is the standard for all. His words to His disciples, Follow Me, are valid forever.

[1] The Greek New Testament.

IV. The Divine Nature of Christ

The subject of the Divine nature of Christ is the same as the subject of His Deity. Is Christ Divine? Is He in reality God manifest in the flesh? Is He the God-man? These questions in an unqualified sense indicate the subject-matter of this division of our discussion. There is no question of more vital import to the Christian religion than the question of the Divinity of its founder. This inquiry, therefore, remains to be one of the leading subjects of study in every complete system of Christian doctrine.

We remind ourselves again of the fundamental philosophical principle that the nature of a thing is the mode of its activity. The historical life of Jesus among men gives us the content of the faith of the Church in His Divinity. That His life was Divine is given in the fact that His oneness with the Father was the controlling factor of His consciousness. His Divinity is given in the fact that the Divine love for mankind is fully realized in His heart. His Divinity is given in the fact that in Him there is given to the world a perfect revelation of God. The Church lays hold on these central truths of the life of her Lord, and declares that He is Divine. It is the task of theology to set forth the ground of these verities in the life of Jesus so that they may be more fully grasped by the human understanding.

That Christ is Divine is the common view of the Christian Church. But it is needful that this fundamental truth be set forth in a Biblical and scientific manner. The Scriptures, indeed, are our ultimate source of authority, but in our day the method of the

argument should be scientific. Everything is for science what its own qualities determine it to be. This law dominates in all scientific studies. It holds in chemistry, in botany, in biology, in psychology and in ethics. Everything in science is classified and labelled according to that which its own distinctive qualities determine it to be. The same law holds in theology. If we find in Jesus Christ forms of activity that are Divine in their quality and can not be accounted for on any other principles, then He must be Divine. It is true in all spheres that existences and substances are precisely what their own distinctive qualities determine them to be. The inquiry resolves itself into this, Do the facts, qualities and characteristics of Christ's earthly life place Him in the category of the Deity? If so, we must say, He is Divine.

We affirm, as does the Chalcedonian creed, that three essential elements enter into the Christian thought of the Christ, namely, His Divinity, His humanity, and the union of the two in their integrity in the one person of the historic Christ. In modern times various theories have been advanced to explain how the Divine nature could unite with the human. Thus have arisen the Kryptic theory, the Kenotic theory, the Progressive theory, and the Ritschlian theory of value judgments. But with a more intelligible view of the Divine immanence and Godlike powers of the human soul, neither of these specific theories fully satisfy human reason. We adopt the empirical method to set forth our doctrine of the Divine nature in Christ; namely, if certain facts and qualities of Christ's earthly life can be accounted for only on the supposition that a Divine nature was operating in Him, then we have sufficient ground to establish the doctrine of His Divinity.

1. *Divine Titles Given to Jesus*

We find that titles which in their full and primary sense signify Divinity are ascribed unto Jesus. The term God is such a title. It is true this term is sometimes used in a lower and figurative sense. It was applied in a lower sense unto Moses: See I have made thee a god unto Pharaoh. (Exodus 7: 1.) Even Satan himself is called the god of this world. Idols are called gods because they are objects of heathen worship. Magistrates and judges are called gods because they are ministers of God in government. But in all these connections the term god is used only in a figurative sense. In its full primary sense the term God signifies Divinity. Every one understands that when it refers to the Creator it signifies Deity. In the beginning God created the heavens and the earth. (Genesis 1: 1.) It is said of John the Baptist that it was his mission to make ready a people prepared for the Lord. The term Lord here signifies Deity.

There are more definite statements in the New Testament in which the term God is applied to Christ and carries with it the idea of absolute Deity. In the beginning was the Word, and the Word was with God, and the Word was God. (John 1: 1.) Further on the same author identifies the Word with the personal Son of God in the incarnation. No stronger argument on the New Testament conception of the Divinity of Christ can be found anywhere than that which is given us in the prologue of John's Gospel. Here the Word, which was made flesh and dwelt among us, is described as the creative, light-bearing, life-giving, and saving energy of the infinite God. He who is the personal subject of these activities which can properly be predicated only of God must Himself be Divine. The burden of John's Gospel is, to marshal the

witnesses of the Divinity of Him who came in the flesh as the only begotten of the Father, full of grace and truth.

Thomas would not believe in the resurrection of Christ simply on the testimony of the other disciples. It was not till he had the privilege to see Him with His own eyes and touch Him with his fingers that he would believe. But then he cried out, My Lord, and my God. (John 20: 28.) These were not profane words, for in response he received the approval and a blessing of Christ.

St. Paul ascribes Deity to Christ in the fullest sense of the term. The following is a direct testimony to this effect: Whose are the Fathers, and of Whom, as concerning the flesh, Christ came, Who is over all, God blessed forever. (Romans 9: 5.) In this passage Christ is called God in the deepest sense of the term. The following Scripture is also applied unto Jesus: But unto the Son He saith, thy throne, O God, is forever and ever; a scepter of righteousness is a scepter of thy kingdom. (Hebrews 1: 8.)

The prophets also ascribe Deity to the promised Messiah: For unto us a child is born, unto us a son is given; and the government shall be upon His shoulders, and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace. (Isaiah 9: 6.) He is also called Immanuel, God with us. The full setting forth of the Divinity of Christ, as based on Scripture terms, is found in Canon Liddon's "Our Lord's Divinity."

2. *The Self-Testimony of Jesus*

Jesus Himself claimed to be Divine. We hear Him saying: No man ascended up to heaven but He that came down from heaven, even the Son of man, which

is in heaven. (John 3: 13.) In a controversy with the Jews in which Jesus claimed to be the Son of God, He said, Before Abraham was, I am. (John 8: 58.) Jesus affirms His oneness with the Father by saying, He that hath seen me, hath seen the Father. (John 14: 9.) When Jesus speaks of His glory He had with the Father before the world was, He affirms a pre-existence that implies Divinity.

3. *The Witness of Miracles*

Jesus wrought miracles. He appealed to His works as evidence that God had sent Him. (John 5: 36.) Jesus healed the sick by Divine power. They brought to Him all sick people that were taken with diverse diseases and torments, and those that were possessed with devils, and those that were lunatic, and those that had the palsy, and He healed them. (Matthew 4: 24.) After Jesus had fed the five thousand with five barley loaves and two fishes, the people said, This is indeed that prophet that should come into the world. (John 6: 14.) At Lazarus' grave, He cried with a loud voice, Lazarus, come forth, and he that was dead came forth. (John 11: 43, 44.) On crossing the turbulent sea of Galilee, arising from His sleep, He rebuked the wind, and said unto the sea, Peace be still, and the wind ceased and there was a great calm. (Mark 4: 39.) He also said, I have power to lay down my life, and I have power to take it again. And we have the testimony of two men in shining garments at the open grave, saying, Why seek ye the living among the dead? He is not here but is risen. (Luke 24: 5, 6.) This testimony from heaven is supported by at least ten appearances on the earth after His resurrection. He wrought miracles and appealed to His works to prove that the Father had sent Him. His

resurrection from the dead by His own power justifies our faith in His Divinity.

But it may be said that power to work miracles does not prove Divinity, for prophets before Him and His apostles after Him also wrought miracles. There is to be noted, however, this great distinction: Christ performed miracles in His own name and also conferred the power to work miracles on others; while prophets and apostles wrought miracles in the name of God or in the name of Jesus. Jesus claimed equal honor with God the Father, and His works prove that He was not an impostor. The argument of the blind man whose eyes Jesus had opened is still valid. He said, Now we know that God heareth not sinners. . . Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, He could do nothing. (John 9: 31-33.) Jesus manifested Divine power in the physical world to prove His authority in the moral realm. A moral miracle can not be so easily applied as proof of His Divinity, yet it is in reality more convincing when rightly apprehended. He forgave sins, and none save God can forgive sins. His own sinless life in a sinful world was an abiding moral miracle, and to this day no one can charge Him with any moral defect.

4. *Divine Worship is Given to Him*

Christ received Divine worship; He claimed supreme honor from His followers. A few texts bring out this truth more clearly. Having healed the impotent man, the Jews persecuted Jesus because He had healed the man on the Sabbath. The persecution was based on the charge that Jesus had made Himself equal with God not only in violating the Sabbath but also by saying that God was His Father. In self-defense

Jesus said: The Father judgeth no man, but hath committed all judgment to the Son; that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him. (John 5: 22, 23.) While speaking thus the Jews understood Him to refer to His relation to God in a way that is expressive of Divinity. Jesus did not disclaim the charge, but demanded their worship. Men and angels worship Him: And again, when He bringeth the first begotten into the world, He saith, And let all the angels of God worship Him. (Hebrews 1: 6.) New Testament doxologies ascribe supreme worship to Christ. In the following expressive Scripture the ground of worship is made prominent in the doxology: Unto Him that hath loved us, and loosed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. Amen. (Revelation 1: 5, 6.)

Christ is placed first in the New Testament formula of benediction: The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. (2 Corinthians 13: 14.) To give to any created being the worship that Christ claims, and that has been freely rendered Him in the Church in all ages, would be the most glaring idolatry, if He is not Divine.

When we accept as true history what is recorded in the New Testament concerning the Christ, there is but one conclusion we must come to, and that is, that the historic Christ is Divine. There is, however, another test of inestimable value to the believer. By faith we ascribe to Jesus all authority on all points of ethics and religion. We also ascribe to Him full power to save from sin all that will come to Him. Such power and prerogative can not be ascribed to a

mere human being. When a soul receives Christ as Lord and Saviour, it is born into a new life and becomes conscious of walking in happy fellowship with God through Christ. Such spiritual power to transform a life comes from God. Jesus' power to save from sin is a moral proof of His Divinity. When Jesus enters the soul it is God's power that enters to save and renew the heart. Millions of the human race have experienced the saving grace of the Lord Jesus Christ, and their salvation is for them a constant moral demonstration of the Deity of their Lord and Master. The final proof of Christ's Divinity is the experience of those who have been saved from sin, regenerated in heart and life by faith in the Divine power of Jesus to save.

V. The Personal Oneness of Christ

The creed of Chalcedon teaches not only the doctrine of the two natures, but also the doctrine of the unity or oneness of the person of Christ. The creed says: "The property of each nature being preserved and concurring in one Person and one Substance, not parted or divided into two persons, but one and the same Son and only begotten God, the Word, the Lord Jesus Christ."[1]

1. *The True Doctrine Stated*

Oneness is an essential element in personality itself. There is nothing recorded of the earthly life of Jesus that is expressive of duality. Various errors on the two natures were promulgated in the early centuries of the Christian Church which naturally resulted in heresy concerning the personality of Christ. Some denied the reality of the Divine nature of Christ, others denied the reality of the human nature. Some denied the integrity of the Divine nature; others, the integrity of the human nature. Some denied the union of the two natures in one form or another, while others advocated the production of a third nature different from either of the natures united. It is not at all strange that these heresies on the two natures of Christ should give rise to many other heretical views on the person of Christ. And indeed they were so numerous and various, that it seems no new heresies could arise. In fact, modern heresies are only modi-

[1] *Schaff*, Creeds of Christendom, Vol. II, p. 62.

fications of old errors concerning the personality of the God-man.

The modern misrepresentations of the orthodox view of the person of Christ may be classified under two general heads: First, the theory of an incomplete humanity. The advocates of this theory hold that the Logos reduced Himself to the conditions and limitations of the human nature, and thus in reality became a human soul. This theory differs from Apollonarianism in not holding necessarily to a trichotomous view of human nature. The Logos furnishes the immaterial element entire in the person of Christ. The most promient representatives of this view are Hofman, Ebrard and Gess, in Germany, and Henry Ward Beecher, in America.

The second of these modern misrepresentations is the theory of a gradual incarnation. This theory confuses the God-man's consciousness of His Divinity with the bare fact of the union of the two natures. It holds that the union of the two natures is accomplished by a gradual communication of the fullness of the Divine Logos. The advocates of this theory make the consciousness of Jesus the medium of the communication of the Logos. Before the human consciousness of Jesus begins, the personality of Jesus is not yet Divine-human. They admit that from the very beginning of the human nature there was a receptivity for the Logos, and the human nature turned to the Divine as a plant turns to the light; but not until the human was fully developed did the Divine fully coincide with the human. This theory holds, that not until after the experience of death and resurrection was the union of the Divine and the human complete. As soon as the union was complete, the exaltation began. Rothe and I. A. Dorner are leading representatives of this theory. It should be said, however, that Dorner does not

differ greatly from the commonly accepted view, as may be seen from the following quotation from his System of Doctrine: "The Logos is from the beginning united with Jesus in the deepest foundation of His being, and the life of Jesus has ever been a Divine-human one, in that a present receptivity for the Godhead has never remained without its satisfaction. . . The initial union makes Christ already the God-man, but not in such a way as to prevent a subsequent becoming." In this last statement Dorner commits himself to the gradual incarnation theory.

The doctrine of the personal oneness of Christ may be briefly stated in these words: We hold that in the one person, Jesus Christ, there are two natures, two orders of activity, a human order and a Divine order; each nature is complete in itself and yet the two are organically and indissolubly united without giving rise to a third nature. The union does not give rise to a double personality. There are not two consciousnesses, one Divine and the other human. There are not two wills, one Divine and one human, but one consciousness and one self-determinative person. The phraseology of the creed fully expresses the doctrine, namely, we do not confound the natures nor divide the person.

The essential truth of the personal oneness of Christ is the fact, that in one supreme personality, in whom there is the God-consciousness in a unique sense, there is given to the world a special and final revelation of God. By this we do not say that God is not revealed elsewhere, but we say, that wherever God is revealed, He is always like the revelation made of Him in Jesus. As Jesus exercised authority in the physical and moral realms, and as He said, I do always the things that please God, so we may learn from Jesus that the eternal God is the underlying reality

of all things, and that He has absolute power and authority in the world of matter and in the world of spirit. Thus in our doctrine of one person in two natures in the God-man, as well as in our doctrine of the Trinity, we bring unity into our world-view, and we make Christianity a rational as well as an ethical faith. If faith in Jesus is faith in God, then Jesus must be like God, the underlying reality of all things In perfect union with God the Father Jesus would be kept free from sin.

2. *The Biblical Ground for the Doctrine*

It remains for us to set forth the Biblical ground for the personal oneness of Christ. We found ample Biblical proof for the doctrine of the two natures in Christ. The Scriptures are equally explicit on the doctrine of His personal oneness. The two natures are not bound together simply by the ties of friendship or by the links of a mere spiritual affinity, but by a bond that arises from the very essence of His being.

In the first place, we find that Christ uniformly speaks of Himself as one person. There is no interchange of personal address between the two natures in Christ. In the Trinity there is an interchange of address between the persons that constitute the Godhead; the Father speaks to the Son and the Son speaks to the Father. Such interchange of address does not occur between the two natures in the God-man. On the contrary, Christ always speaks of Himself as only one person. He said, I in them, and thou in me, that they may be perfected in one, that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. (John 17: 23.) Jesus never used either the dual or the plural number in speaking of Himself. If there had been a double consciousness in

Him, it would have found some definite expression somewhere in His life.

In the second place, we find that attributes and faculties of the two natures are uniformly ascribed to one person. Paul says concerning Jesus, that He was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead. (Romans 1: 3.) Again we read: God hath spoken unto us in these last days, by His Son, whom He hath appointed heir of all things, by whom also He hath made the worlds. (Hebrews 1: 2.) We notice, that in these passages He who is the seed of David is also declared to be the Son of God; that is, the same person is spoken of as being both human and Divine. Then again creative power is ascribed to the same person that is represented as the seed of David.

Then again, the work of founding the kingdom of God in the earth and reconciling the world unto God is ascribed unto one person, although both natures of the God-man are involved in its accomplishment. The value of the atonement involves both natures, yet it is always ascribed to one person. John in his Gospel summons testimony from various sources to show that Jesus is the Son of God; then in his first epistle he sets forth the truth that the Son of God became man and wrought out redemption for us. He says of this one whom he describes as God and man, He is the propitiation for our sins, and not for ours only, but for the sins of the whole world. (1 John 2: 2.) Through Christ we are made partakers of the Divine nature, not separately through the human nature, or yet through the Divine nature, but through the one Christ.

The Christian Church for nearly two millenniums has been offering praise and thanksgiving to one supreme person, her Lord and Redeemer. She has no

ascriptions of praise that recognize a dual personality or a divided Christ. In her consciousness of redemption her consciousness has ever been that it was mediated by one person, who by virtue of the fact that God was in Him was able to save unto the uttermost, and bring men into happy fellowship with God.

In presenting our doctrine of the person of Christ, whether in the light of metaphysics, Christian consciousness or the Scriptures, we have found no occasion to depart from the teaching of the Chalcedonian creed when rightly interpreted. We hold that God gave His Son to redeem the race, and in order that the purpose of God might be realized the eternal Logos was manifest in the flesh and tabernacled among men. We hold that in the incarnation the Divine and the human natures were unconfusedly and indissolubly united, concurring in one theanthropic person, our Lord Jesus Christ. In this one supreme personality there has been given for our salvation the incarnate life of God, the incarnate light of God, and the incarnate love of God.

Christ in the believer provides both the Biblical and the philosophical ground for salvation from sin. God is love and Christ is the supreme expression of Divine love and the perfect channel to impart that love to human hearts. Through Christ God's love operates and becomes the dominant power in the souls of men.

VII. The Atonement of Christ

In Christology we study the Person and Work of Christ. We have endeavored to set forth our conception of the Person of Christ by a careful study of His Incarnation, His Human Nature, His Divine Nature, and His Personal Oneness. We now give our attention to the second main part of Christology, namely, the Work of Christ. There might be some advantage in running into the prepared molds of the Scriptures, and set forth the Work of Christ by describing Him as Prophet, Priest and King, but since all that Christ did and suffered, while in the flesh, for human redemption, finds its climax and deepest significance in His death on the cross, we prefer to designate this part of Christology simply the Atonement of Christ. We shall endeavor in this division to consider the great fundamental truth of the Christian religion, namely, that the death of Christ is the Divine Sacrifice for the sin of the world.

The doctrine of the atonement of Christ is the corner-stone of every well-grounded system of Christian Theology. It behooves us, therefore, to take up this subject in an attitude of profound reverence; reverence toward God, reverence for the sacred Scriptures and reverence for the long line of devout Christians, who by virtue of their faith in the atoning merits of their Lord have been able to throw off the bondage of sin and triumph over its power through the blood of the Lamb and the word of their testimony.

The full import of our subject may be briefly stated in these simple words: The Sacrifice of Christ for the sin of the World. The fact of sin is a portent-

ous reality in this world. The conceptions of its origin and its nature may be manifold; the theories concerning its results and the methods of dealing with it may vary, but the fact of sin is one, and its power to destroy is almost universally recognized. An American writer has said: "Sin gives to life its deepest tragic quality. The amount of evil that a study of familiar facts would bring to light is utterly appalling. . . Sin is an observed fact. Theology encounters it not as an element in some theory, but as a vast and terrible reality. . . Sin is an ancient and ever present fact."[1] When then we seek a remedy for this prodigious evil, or inquire what provisions our loving heavenly Father has made to blot out the sin of a fallen race, it is most fitting that we come with bowed heads and in an attitude of reverence.

1. *An Essential Element in the Plan of Salvation*

God formed a plan for the human race before He laid the foundation of the world. The omniscient God knew that if He created free moral agents having power of self-determination, the ultimate purpose of creation could not be realized, unless He make provision for salvation from sin. So at the very beginning, before the foundation of the world was really laid, God planned just such a world as would produce the best possible environment for the development of a race that had fallen into sin.

When God had finished the heavens and the earth, viewing them in the light of His purpose to provide a dwelling place for man, He pronounced the work of His hands good. When God said, Let us make man in our image, the plan or outline of His work included the death of Christ. The idea of man, as it lay in the

[1] Wm. Newton Clarke, Outline of Christian Theology, p. 230.

mind of God at the very dawn of creation, included the thought of a Redeemer of the human race. Indeed, we can not separate from God's plan of the race its Representative and Supreme Head; for the human race would not be complete without its Saviour. But when God looked on the greatest product of His creative hand, the highest glory of which shines forth in the Supreme Head of the human race, He said rejoicingly, It is *very good.*

That God had included a Saviour from sin in His original plan for the human race is not idle speculation; for in due time God revealed this profound truth through the words of inspired organs of revelation. There are many points of revelation on God's scheme of redemption given us in His Word, that can be rightly understood only on the supposition that God had made His plan from the beginning of the creation of the world. Moreover, this truth is taught positively and definitely in the following Scripture verses: Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot, who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you. (1 Peter 1: 18-20.) John the Revelator also, in describing the triumphs of Christianity, writes concerning the Lamb slain from the foundation of the world. (Revelation 13: 8.) It would indeed be strange, if such an essential element as the death of Christ were not somewhere in the record of revelation traced to its original source in God's plan of salvation.

The prominent place given to the death of Christ in the New Testament is unmistakable evidence that the inspired organs of revelation in the Covenant of

grace meant to teach this fundamental truth, that an adequate atonement is an integral part in God's plan of salvation. When they teach that no other name than the name of Jesus is given whereby we must be saved, it logically follows that the death of Christ, on which Christianity is founded, is an essential element in the absolute religion. They plainly teach that the death of Christ is the sole and sufficient medium through which God approaches man and man approaches God. Jesus Christ is spoken of as the Lamb of God that taketh away the sin of the world, and is the Lamb slain from the foundation of the world. (John 1: 29; Revelation 13: 8.) Paul writes concerning Christ, saying that God had set Him forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, and as our passover sacrificed for us. (Romans 3: 25; 2 Corinthians 5: 18-21.) So that it appears that even the righteousness attained in the Hebrew religion is based on the idea of the atonement made by the Son of God.

The simple fact that the Bible declares that the Lamb of God was slain from the foundation of the world is sufficient ground for our faith in this doctrine. But if we can find a truth of reason in full accord with this Bible truth, it will afford us added joy to meditate upon it. The ultimate purpose of Divine activity is self-expression. God is constantly seeking in all His works to express Himself. The glory of God, as a moral being, is perfect holiness and pure love. Man through disobedience has fallen into sin. By nature and practice he is unholy and morally corrupt. In his sinful state he can not fully express what God is. Therefore God, in order to realize His final purpose with man, must do His utmost to restore him to His moral likeness in holy love. This requires

nothing less than the injection of a fresh spark of the Divine nature into the human race. Sin is so powerful that nothing less than the incarnation of God Himself, with all that it involves, can so restore and regenerate man that he will be able to throw off the depraved nature of sin and walk in fellowship with God, and thus stand as a worthy expression of His holy love. The plague of sin is so deeply seated in the human race that nothing short of the Divine in man can heal it perfectly. To come in touch with a sinful race at the most vital point, the Redeemer of man must needs go to the greatest length of self-sacrifice, which is death. It behooved Christ to die that God might accomplish His purpose. He saved others, Himself He could not save.

Again, viewing the Divine sacrifice under the light of human suffering, our claim that it is an essential element in the plan of salvation, will be amply verified as a truth of reason. Mankind is constantly seeking to solve the problem of universal suffering. What is its cause and purpose? Go where you will, this painful problem of sin and sorrow and suffering invariably perplexes the human heart. Atheism and agnosticism offer no solution for the problem and yield no comfort to the soul. Science and philosophy likewise can not find an answer to this question of the ages. Man is always and evermore driven to God, the underlying reality of all things, for a solution of this perplexing question. Where can light be found? Does nature in its multiplied forms of goodness solve the mystery of human suffering? Nature, aside from the kingdom of grace, can never express all that God is. Given the fact of sin, degrading the human race and hurling it into endless misery as a natural consequence, nothing less than a Divine Sacrifice of infinite value can fully demonstrate to human

thought the great truth that God is love and that He is seeking to save mankind from sin and all its woe. In a world of sin the Divine Sacrifice is necessary to accomplish God's purpose of self-revelation. That God puts human suffering under contribution to save mankind is an expression of love and wisdom. Reason is in full accord with the teaching of special revelation that a Divine Sacrifice is necessary to the accomplishment of God's purpose to save from sin. It follows, as a truth of reason, that a Divine Sacrifice is an essential element in the plan of salvation.

2. *Atonement Set Forth in the Old Testament*

The terms used in describing the atoning work of Christ are taken principally from the sacrificial systems in vogue among the Hebrews and surrounding nations prior to the writing of the New Testament. The terms used in the Old Testament especially throw much light on the meaning of terms used in the New to describe the sacrifice made by Christ. Since, however, special revelation has been given to us progressively, in diverse forms and portions, we can not insist upon an exact analogy between the descriptive terms used in the two dispensations. The author of the Epistle to the Hebrews points out a number of analogies between the Levitical priesthood and the priesthood of Christ, and yet greatly magnifies the superiority of the latter. The sacrificial system instituted by Moses with Divine authority, was intended in the first place to serve as a means of worship to bring the people of the former dispensation into fellowship with God. However, the Bible is a unit, and a scarlet thread of sacrifice binds together the whole of special revelation. The sacrificial system of the Old Testament also typifies the great Divine Sacrifice set forth

in the New. It is well, therefore, for us to begin with God's idea of sacrifice as set forth in the Old Testament.

The term sacrifice has a broad meaning. It indicates an act within the sphere of holy things and within the sphere of worship. In its generic use in the Old Testament it signifies an act belonging to worship in which a material oblation is presented to Deity and consumed in His service for the purpose of securing communion with the Divine Being. The various kinds of sacrifices fall under two heads: one class of sacrifices is based on the idea of an undisturbed relation between the worshiper and God, and the other on a disturbed relation. The burnt offering and the peace offering constitute the proper sacrifices for approach unto God when an undisturbed relation exists. The sin offering and the guilt offering, on the other hand, form the proper means of approach unto God when a disturbed relation exists. It matters not what specific kind of sacrifice was brought, the ultimate purpose of its bearing on the nation or the individual in whose behalf the sacrifice was offered was to bring the worshiper near to God and to awaken a God-consciousness in the heart of the offerer.

An atonement was made specifically by sin-offerings and guilt-offerings, because these sacrifices were intended to remove a disturbed relation. Sin alone disturbs the original relation of peaceful fellowship with God. God in His love and mercy appointed an atoning sacrifice to remove this disturbed relation and to bring about in its stead a relation of peace and fellowship. Men must be turned away from sin and guilt must be removed in order to bring them into happy fellowship with God. The infinite Jehovah alone can do this. Nothing that man can do in himself can remove sin and its guilt from the sinful soul.

God must do it, if it is ever to be accomplished. In His wisdom and love, God offers to His chosen people the atoning sacrifice as a means to remove sin and guilt. For sins committed with a high hand no such means of grace was provided in the sacrificial system of the Old Testament. It does not follow, however, that such sins could not be forgiven; for we find when David committed the appalling sins of murder and adultery, he still found access to God in penitence and prayer and realized forgiveness for his guilty soul. The most significant point of revelation given in connection with the Mosaic system of worship is the fact that God Himself appointed atoning sacrifices for the purpose of removing sin and guilt from the human heart.

Since, however, God alone can remove sin, we inquire, What benefit comes from an atoning sacrifice? We reply, in the first place, the benefit of the atoning sacrifice is due to the fact that it is by Divine appointment. When God appoints an atoning sacrifice for the forgiveness of sin, He Himself accompanies that service with power to forgive. God's word is creative. When God said, Let the earth bring forth grass and the herb yielding seed, and the fruit tree yielding fruit after his kind (Genesis 1: 11), the earth responded by the Divine power operating in it. So when God connects atonement, or propitiation, or expiation, or forgiveness with any external rite, such connection means power to accomplish the Divine purpose of redemption. We reply, in the second place, that an atoning sacrifice furnishes the worshiper who seeks God's favor a concrete object of faith. In our finiteness we need just such aid to our faith as some tangible object can furnish. And, in the third place, we answer, that an atoning sacrifice furnishes occasion and opportunity to confess sin, to express peni-

tence and a purpose of righteousness. By these activities the worshiper, guided by the Holy Spirit, gains that attitude of heart and mind which is always required in order to receive Divine forgiveness. Thus we may see that the atoning sacrifice for forgiveness of sin and the removal of guilt provided in the Old Testament was not an arbitrary arrangement, but one made by Divine wisdom and in perfect accord with the constitution and nature of things; that is, it is in perfect accord with God's eternal purpose.

The atoning sacrifice of the Old Testament was Divinely appointed to take away sin and to remove guilt. Whenever an Israelite approached God in faith by means of a sacrifice for the purpose of making an atonement, his sin was taken away and his guilt was removed. The very essence of the transaction represented by the atoning sacrifice is a Divine act of forgiveness. Man makes use of the Divinely appointed means for making an atonement, and God furnishes a covering for his sin, or, in plainer terms, He takes away his sin and removes his guilt. When man believed God, his faith was accounted to him for righteousness.

The sacrificial system of the Old Testament could however open the way of approach unto God only in a limited sense. The veil that sin had cast over the human race could not be wholly lifted by these carnal ordinances. They were indeed effectual to accomplish their purpose, but the full import of the system was not given in its immediate results. A typical meaning runs throughout the whole Old Testament system. The eternal principle of sacrifice giving an adequate condemnation of sin, by which God purposed to save the world from the very beginning, found a more or less visible expression by the reeking blood of animal sacrifices. The prophets caught a vision of

this principle and predicted a great Divine sacrifice, describing His redeeming functions under the offices of prophet, priest and king.

The prophets of Israel however soon discovered that the chosen people of God were not fully realizing the purpose of their election. Although the law had been given and atoning sacrifices had been appointed to take away sin, yet they were not attaining that conformity to God's heart and will which the law required. A bare external observance of the law failed to renew heart and life so fully as the end of their election anticipated. Therefore, the prophets began to denounce the heartless sacrificial system as utterly obnoxious to God. The failure of the sacrifices to express or to promote godly disposition is the theme of many prophetic utterances. Isaiah boldly says: To what purpose is the multitude of your sacrifices unto me? saith the Lord; I am full of the burnt offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he goats. (Isaiah 1: 11.) Hosea represents God as saying: I desire mercy and not sacrifice, and the knowledge of God more than burnt offerings. (Hosea 6: 6.) In Jeremiah God speaks to His people and says: Your burnt offerings are not acceptable, nor your sacrifices sweet unto me. (Jeremiah 6: 20.) In these denunciations we find the marks of a failing system of worship, and the dawn of a better day in the prophetic consciousness. The prophets now begin to describe more fully and in plainer terms the great Divine sacrifice whom all the shed blood flowing from Jewish altars typified.

Isaiah finds hope and comfort and salvation in a coming suffering servant of Jehovah, whom he describes in these words: He was wounded for our transgressions, He was bruised for our iniquities;

the chastisement of our peace was upon Him, and with His stripes we are healed. He shall see of the travail of His soul, and shall be satisfied; by His knowledge shall my righteous servant justify many; for He shall bear their iniquities. (Isaiah 53: 5, 11.)

Jeremiah likewise in his prophetic vision turned away from the symbolical objects of faith, as found in the sacrifices of the law, and depicted the real object of faith as promised by God for the removal of sin. God gave His prophet a better understanding of the Divine sacrifice made from the foundation of the world; therefore he seeks to comfort Israel by saying: Behold the day is come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his day Judah shall be saved and Israel shall dwell safely: and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS. (Jeremiah 23: 5, 6.) Although this prophet does not select his terms for describing the way of salvation from the sacrificial system, he leads to the same blessed result, namely, the removal of sin on a firm basis of justice, tempered with mercy. It is the righteousness of God attained through forgiveness of sins by faith in God's mercy.

The sweet singer of Israel in his poetic flight passes beyond the sacrifices made by the blood of beasts and sees one coming who was proclaimed in types and shadows. With the ardor and enthusiasm of one who had made a new discovery he cries out: Sacrifice and offering Thou didst not desire; mine ears Thou hast opened, burnt offerings and sin offering hast Thou not required. Then said I, Lo, I come, in the volume of the Book it is written of Me, I delight to do Thy will, O my God. (Psalm 40: 6, 7, 8.)

By means of an atoning sacrifice God mercifully

appointed a concrete object of faith for the removal of sin and guilt from the consciousness of His chosen people. In the Levitical priesthood God met the deepest need of sin-smitten Israel; and human wisdom could not even suggest a better means of coming into fellowship with God than that given by this Divine appointment. God made the atoning sacrifice both the vehicle of pardoning power and the symbol of assurance. Israel as a nation and as individuals was greatly benefited by this means of approach unto God. It is evident from the joyful expressions of religious consciousness given so frequently in the Old Testament that sins were really forgiven and hearts truly converted by looking to the atoning sacrifice as an object of saving faith. The Psalmist says: The law of the Lord is perfect, converting the soul. The statutes of the Lord are right, rejoicing the heart. (Psalm 19: 7, 8.)

The whole human race needed atonement, even from the fall of Adam. In the thought and plan of God the Divine sacrifice for sin was offered from the foundation of the world. Before the Christian era it was revealed only in symbols, in types and shadows. The world was seeking after God for ages, and in due time it pleased Almighty God to reveal in the gift of His Son the Divine sacrifice which had been but dimly foreshadowed in the Levitical priesthood. In the fullness of time God brushed away the symbolism of expiation for human sin, and revealed the very substance of an eternal atonement made by the shed blood of the Lamb of God.

3. *Set Forth in the Teaching of the New Testament*

In the Old Testament the atoning sacrifice made by the death of Christ is set forth only in types and

shadows and prophetic announcements, while in the New Testament it is taught in plain words of history. A careful reading of the New Testament will reveal the fact that an atonement made by the death of Christ is plainly taught in the sayings of Jesus and is strongly emphasized in the writings of the apostles. A few Scripture texts are sufficient proof. In the parable of the Good Shepherd our Lord says: I am the Good Shepherd; the Good Shepherd giveth His life for the sheep. (John 10: 11.) The literal of the original expresses the idea that the Good Shepherd spreads out His life over the sheep, that is, in order that, by giving up His life for them, He may save them from destruction. He virtually teaches that to deliver His sheep from the wolf, He sacrifices His life for them. He dies for His sheep that they may not perish. The good shepherd gives his life not to gratify or to please the wolf, but to save his sheep from destruction. Again, in a similar sense He says: The Son of man came not to be ministered unto, but to minister and to give His life a ransom for many. (Matthew 20: 28.) As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted, that whosoever believeth in him should not perish, but have eternal life. (John 3: 14, 15.) He plainly asserts that His purpose in coming into this world was to give His life for the redemption of the race. When our Lord instituted His holy supper, He said: This is My body which is given for you; this do in remembrance of Me. Likewise also the cup after the supper, saying: This cup is the New Testament (covenant) in My blood, which is shed for you. (Luke 22: 19, 20.) Jesus announces that He will give His body and shed His blood in order to institute a new covenant, and that the sacrifice He is bringing for this purpose is of so great significance as to be made

the basis of a new sacramental ordinance. The atonement made by the blood of Christ is commemorated wherever the Gospel is preached by the most solemn rite of the Christian Church.

The apostle John gives us the testimony of John the Baptist concerning Jesus in these words: Behold the Lamb of God which taketh away the sin of the world. (John 1: 29.) This inspired writer borrows from the Old Testament the term "lamb" to point out Jesus as an atoning sacrifice for the sins of the world. In another connection the same apostle says: Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. (1 John 4: 10.) The term propitiation, *hilasmos*, represents the service of the high priest on the day of atonement when he took the blood of the atoning sacrifice, carried it into the holy of holies and sprinkled it upon and before the mercy seat.

The apostle Peter began to preach the fact of the atonement by the death of Christ when on the day of Pentecost he asserted that, although the Jews with wicked hands had crucified their Lord and Master, nevertheless, He had been delivered by the determinate counsel and foreknowledge of God. (Acts 2: 23.) Later on he announces to the elect scattered in different parts of the world that they were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot. (1 Peter 1: 18, 19.) It is very evident that Peter compares the blood of Christ in the new covenenat with the blood of a sin offering in the former covenant.

The apostle Paul more than any other New Testament writer emphasizes the fact that the death of Christ is an atonement for sin in the new covenant. That Paul's mind was much engaged with the thought

of an atonement made by the death of Christ, the following quotation from his letters give full evidence: Who was delivered for our offenses, and was raised for our transgressions. (Romans 4: 25.) He that spared not His own Son, but delivered Him for us all, how shall He not with Him also freely give us all things? (Romans 8: 32.) For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him. (2 Corinthians 5: 21.) In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace. (Ephesians 1: 7.) God commendeth His love toward us, in that, while we were yet sinners Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. (Romans 5: 8, 9.)

The apostle Paul, whose sense of righteousness had been developed to the highest point through his high regard for the law, and who had learned through his own struggle against sin how helpless fallen man is in the presence of evil, rejoiced as few men could rejoice when he discovered that God Himself had appointed His own Son as an atoning sacrifice for the sins of the world. He above all others would glory in the cross of Christ.

It may be seen on the very face of the New Testament writings, that as the atoning sacrifice was the chief element of the Levitical system of worship, so the death of Christ, the Divine Sacrifice for the sins of the world, is the central fact of the Christian religion. This truth is given as a fact to be apprehended by faith through the revelation of the Holy Spirit, whose function it is to take the things of Christ and to show them to us. As Jesus drew near to the close of His life, He spoke frequently of the sacrifice He should make by His death for the sins

of the world. Especially during the passion week the thought of giving His soul as a sin offering unto God, rested as a heavy burden on His sinless soul. The consciousness of this fact found expression from His lips, and was remembered above all others by His disciples. This truth entered into the very heart of the faith of the Church. It should be borne in mind, however, that it is only a statement of the *facts* of the atonement, and not any theory concerning it, that is so plainly given us in the writings of the New Testament. The plain fact is this, Christ in love to God and man gave Himself in suffering and death to save the world from sin. In the New Testament the death of Christ is set forth as an atoning sacrifice in Old Testament phraseology, as an expiation and as a covering for our sins before God. The simple fact that God Himself provides the atoning sacrifice which is a sufficient expiation for the sins of the whole world is the very essence of the Gospel message. The atonement made by the death of Christ satisfies the heart of God, the law of righteousness and the deepest need of every longing soul. There is power in the blood of the Lamb to save from sin, although reason may not be able to fathom its mystery.

Nowhere else in all literature can there be heard a note of hope for life and victory that can compare with these words of redemption uttered by one who came from the bosom of the Father and spake as never man spake. As we listen attentively to the thought-movement of the twentieth century, we can discern the universal cry of mankind for a better understanding of life, a better understanding of the forces that work for a higher, nobler and better life. Science and philosophy have made rapid progress in this stirring age, but they have failed to discover any real working remedy for the plague of sin. Where can be found

the moral and spiritual dynamic for the redemption of life? What can break the bondage of our captivity? Who can save us from the demon of moral destruction? Even though all the world form one great coalition to overthrow the power of sin, there is no hope of victory unless one with Divine power and Divine authority come to our help. There is no power that can stay the plague of sin and raise sinners into the joy and health of righteousness, but that which comes to us in the words of Jesus Christ and His holy sacrifice for man.

4. *Christ's Death Substitutionary Suffering*

It is plainly taught in the Scriptures that the suffering of Christ is an integral part of the plan of salvation. It is also clearly taught that the suffering of Christ was so greatly emphasized in the apostolic Church because of its atoning virtue; that is, His suffering was intended to take away sin. Although the words "vicarious" and "substitutionary" are not found in the Bible, nevertheless, a fair interpretation of the Word teaches us that the death of Christ is set forth as vicarious or substitutionary.

The following Scripture passages teach that in the new covenant atonement was made by the vicarious suffering of Jesus Christ. The Saviour's own words are explicit upon this subject. He said, I have a baptism to be baptized with, and how am I straitened till it be accomplished. (Luke 12: 50.) Thus it is written and thus it behooved Christ to suffer, and rise from the dead on the third day; and that repentance and remission of sins should be preached in His name among all nations. (Luke 24: 46, 47.) I am the Good Shepherd; the Good Shepherd giveth His life for the sheep. (John 10: 11.) Now is My soul

troubled, and what shall I say? Father, save Me from this hour. But for this cause came I to this hour. (John 12: 27.) It is therefore evident that Jesus foreknew and predicted that His death and suffering should be an essential element in the kingdom of God which He came to establish.

It appears also from the teaching of the Scripture that the death of Jesus was intended expressly to take away sin. Who His own self bare our sins in His own body upon the tree, that we being dead to sin should live unto righteousness; by whose stripes we are healed. (1 Peter 2: 24.) In whom we have redemption through His blood, the forgiveness of our sins according to the riches of His grace. (Ephesians 1: 7.) Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. (1 John 4: 10.) The Scripture texts that connect Christ's death and suffering with the remission of our sins might be greatly multiplied; the New Testament Scriptures especially are replete with the idea that human redemption is secured for us by Christ's death. That His suffering is substitionary is expressed by these phrases: "for our sins," "in our behalf," "a ransom for us." There is no Biblical ground why we should discard vicarious suffering from our idea of the atonement made by Christ. Neither is there any philosophical reason for eliminating the substitutionary character of Christ's death from the plan of salvation.

We may suffer for the benefit of another without violating any moral principle. Such voluntary service may be put under contribution in a righteous government.

When we say that the suffering of Jesus Christ in making atonement for the sins of the world is substitionary we mean thereby that it is suffering in be-

half of others, prompted by pure love and endured for the purpose of reconciling God and expressing His holy love for the sinner and at the same time His holy condemnation of sin. Christ suffered for or in behalf of the whole human race when He endured the agony of the garden, when He was delivered into the hands of sinners, and when in great travail of soul He endured the painful death on the cruel cross.

There are many instances found among men where one suffered for another. Paul says, for a good man some would even dare to die. No exact analogy to Christ's substitutionary suffering can be found among men. When we point to substitutionary suffering among men in order that we may better understand the atonement made by Christ, we must nevertheless bear in mind that the suffering of Jesus in our behalf was unique. There is a sense in which His suffering is different from all other suffering. He was without sin and He suffered as the God-man. Christ Jesus had no personal participation in bringing sin into the world, but He voluntarily assumed the lot of a member of the human race so far as that was possible without sinning Himself. In Him we find human nature indissolubly united with the Divine nature, so that what He did is an expression of what the eternal God is doing for the race. Consequently, His sorrow and His suffering on account of human sin must in reality be an expression of God's sorrow and suffering. Christ's suffering for our sins far surpasses anything that any mere human being could have endured. His suffering is beyond human comprehension because of the Divine element in it.

When one person suffers for another out of pure love we have an expression of God's love in a limited sense. Such love is in reality God's life functioning

in the human race, but because of the nature of the subject loving it can not so fully express God's love.

While we hold that the essence of religion consists of right relationship to God and to our fellow-men, and therefore human relationships afford us the best light and most accurate analogies of our relationship to God, yet we must admit that there is something in the nature of God far beyond any thing that can be realized in human experience. While we are seeking to understand God's thought of sin and His heart of love by human analogies we are pursuing the only rational and safe way, yet we must acknowledge that much of the deeper truth concerning God's holy love and His forgiveness escapes our finite apprehension. It is God who loves, and even the purest and noblest human love fails to represent adequately His love. It is God who forgives in a way somewhat similar to our forgiving one another, yet there are elements of Divine forgiveness of which we find no traces in human pardon. The cross of Christ must be interpreted by human experience, but there are depths of sorrow and suffering and heights of love that far transcend the human mind to comprehend. However the Divine can be best understood only through the human. Here also appears the wisdom and goodness of God in the incarnation and the power of the Cross.

The suffering of the incarnate Son of God was endured for redemption of the human race. The suffering of the innocent soul of the Son of God was made a part of the Divine plan of salvation, because there is in it the highest potency of redemption. We read by use of symbols, we convey thought by use of words. We know the heart of God only as He speaks to us by the use of symbols which we can interpret. There is no language better adapted to disclose the secrets of the soul than the language of suffering. The

mother proves her love for her child by her suffering; and God commends His love unto us in that while we were yet sinners Christ dies for us, that is, in our stead. Herein is love, in this pre-eminently, that God sent His Son to be a propitiation for our sins. All that look to the cross are benefited by the suffering of the God-man. All true and sincere men are arrested by the sight of the cross. When a true man sees the Son of God enduring the most excruciating pain on the cross, when he sees the blood flowing from His bleeding wounds, he is moved to cry out, Oh, what wondrous love! what endless love! to endure such a shameful death that I might live.

There is a power in such a revelation of God's love that can not be found in all the world beside. The Ten Words of Sinai pale away into comparative insignificance when followed by the words of one who spake as the Son, Father, forgive them, for they know not what they do. When He, the great sin-bearer of the world, said, It is finished, bowed His head and gave up the spirit, God gave to this earth the greatest message heaven can give. Though this world continue to roll on ten thousand times ten thousand circuits about the sun, no greater message of love can be spoken than that which was spoken by the suffering Son of God when He died upon the cross.

Jesus Christ by His suffering and death on the cross brings unto God an atoning sacrifice for the sins of the world, which is the best possible demonstration of God's justice and His holy love. In its last analysis the atonement of Christ is the supreme revelation of what God is in relation to sinful man. This self-expression of God, revealing His thought of sin and His heart of love yearning for the salvation of men from sin and wrong, is the very heart of the Gospel message. The doctrine of the atonement of Christ is

a message of redemption through substitutionary suffering. God Himself has given command that this message be carried to every land and to all peoples of the earth. The sacrament that commemorates the broken body and shed blood of our Lord and Christ, organized Christianity, and every commissioned embassador of the Lord join to proclaim the joyful message that God is reconciled and that the reconciliation is made, and sealed once for all time by the precious blood of God's only begotten Son.

5. *Theories of the Atonement of Christ*

We walk in the way of salvation when we accept the truth of the atonement made by the death of Christ. It is not by theorizing about the atonement that sins are pardoned or that the soul is cleansed from all impurity. Theory does not save the soul, but a living faith in the Saviour. Nevertheless, God has given man reason for use in spiritual things as well as in matters pertaining to worldly wisdom. God even challenges man to exercise his reason in meditating on the forgiveness of sins. He says: Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. (Isaiah 1: 18.) The evangelical prophet of the Old Testament as well as the logical Paul of the New delights to set forth the facts of God's kindly dealings with the children of men in such a way that they may serve as an appeal to reason and an encouragement to faith in God and His redeeming grace. To make an effort to construct a theory of the atonement is not inconsistent with God's special revelation which makes its chief appeal to simple faith. It is one of the functions of preaching the Gospel to show that

salvation by faith is in perfect accord with the deepest philosophy and the highest reason.

We mean by a theory of the atonement such a setting forth of the Biblical facts of the suffering and death of Christ in their relation to God Himself and to the constitution and nature of the human race, as will form the strongest appeal to human reason to accept by faith God's offer of salvation in Jesus' name. It is not an attempt to substitute reason for faith, but simply an encouragement to believe in the wisdom and goodness of God in offering unto us an atoning sacrifice. It is he who through experience and by the light of reason has the clearest knowledge of the power of the cross that is best qualified to say with the apostle Paul, I am not ashamed of the Gospel of Christ.

But little effort was made in the apostolic Church to formulate a theory of the atonement. The apostle Peter laid one plank in a theory of the atonement in his sermon on the day of Pentecost. On this great day of the founding of the Christian Church the apostle gave to the world a good example of Gospel preaching. When Peter said that Jesus of Nazareth was a man approved of God by miracles and wonders and signs, and that He was delivered by the determinate counsel and foreknowledge of God, he gave some rational ground for believing that Jesus, whom the Jews had taken and by wicked hands crucified, was in reality their Messiah predicted and foreshadowed in the law and the prophets. Peter taught that the death of Christ was a fulfillment of prophecy; that it was not a mere accident, but an essential element in God's eternal plan of redemption. (Acts 2: 22, 23.) The apostle Paul goes a step further when he says, God set forth Christ to be a propitiation through faith in His blood to declare His righteousness, and to show how He might be just and the justified of him that

believeth in Jesus. (Romans 3: 25, 26.) The apostle John presents another point of reason for our faith in Christ and His atoning sacrifice, when he says, that the love of God is manifest in the fact that He sent His Son a propitiation for our sins. (1 John 4: 9, 10.)

Although no effort was made by the inspired writers of the New Testament to formulate a scientific theory of the atonement, we nevertheless have a number of points given in the New Testament that must necessarily enter as constituent elements in any true theory of the atonement. The fact that Jesus Christ by His humiliation, sufferings and death on the cross made an atonement for the sins of the world has been regarded as a cardinal doctrine of the Christian religion in all periods of the Christian Church. But, on the other hand, no religious denomination ever made any theory of the atonement an object of faith for its membership. Various theories of the atonement have been simultaneously advocated by competent leaders in the Church. We shall be content to mention only a few leading theories of the atonement as they have appeared in successive periods of Church history.

The theory that Jesus Christ by His death on the cross paid a ransom to Satan for our redemption was advocated as early as the close of the second century of the Christian era, and was accepted by many theologians for nearly a thousand years. Some theologians held that Satan had acquired his power over men legitimately, others claimed that he had secured it by fraud.

The penal satisfaction theory of the atonement appears in the writings of Origen. Augustine's theology goes far beyond the idea that the death of Christ was a ransom paid to Satan. We find in John Calvin (1509) the strongest advocate of the penal satisfaction

theory in early Protestant theology. He and those of his school teach that in making an atonement Christ endured an amount of penal suffering equivalent to that which the whole race deserved. Calvin himself does not shrink from saying that on the cross Christ suffered all the tortures of the lost in hell. He does not hesitate to interpret Christ's descent into Hades as a literal suffering of the pains of hell. Among American theologians we find this theory most ably represented by Dr. Shedd, Dr. Charles A. Hodge and Dr. A. H. Strong.

The commercial theory is best represented by Anselm (1033), Abbot of the See of Normandy, Archbishop of Canterbury. His theory of the atonement is best preserved for us in that classical theological work entitled *Cur Dens Homo*. Why did God become man? He aims to answer the question, What the Occasion and What the Necessity for the Incarnation and the Atonement? The gist of the theory is this: Man by his sin robbed God of His honor. Man owed God a life of obedience, but he has dishonored the Lord by a life of disobedience. He has nothing wherewith he can pay this debt. Jesus Christ honors God with a life of perfect obedience, and consequently has no debt of His own to pay. Now this sinless God-man lays down His life as a free gift to God to pay man's debt. His gift outweighs man's debt, so God is satisfied, and as a balance in Christ's favor He gives to Christ as a reward all those that believe in His name. Thus the whole procedure of Anselm is viewed strictly as a commercial transaction in which moral values are bartered. This theory has some commendable features in it. The fact that man's sin dishonors God, and that Christ's life of obedience brings the highest honor conceivable to God, are points well taken. But we can not accept the peculiar manner in

which Anselm makes the death of Christ a satisfaction to God in payment for the dishonor man has put upon Him by his sin, for it is not Scriptural, neither does it appeal to reason.

The governmental theory plays an important part in the history of the doctrine of the atonement. Its author and chief exponent was Hugo Grotius, a distinguished Dutch jurist, who took a promient part in the discussion of theological subjects in the first half of the seventeenth century. (1583-1645.) His chief aim was not to oppose the theory of Anselm, who held that sin was the violation of a private right of God, and hence concluded that it is proper and possible for God to pardon sin without any satisfaction. This view could not be met satisfactorily with the principles of the theory of Anselm. The puprose of Grotius was to defend the orthodox view of the Church by a slight modification of the Commercial Theory. Grotius made free use of the terminology of Anselm. He spoke of Christ paying the penalty of our sin, receiving our punishment and being chastised. He held that the death and suffering of Christ had the character of punishment before God. The contention of Grotius was that the payment of our debt and the suffering of our punishment was not to satisfy the private honor of God, nor to appease His wrath. The atonement of Christ is not to satisfy the honor nor to appease the wrath of a private person. God in Himself, apart from His character as sovereign Ruler of the universe, did not require any consideration to move Him to mercy. The keen analysis, acute rebuttal and ample learning of the Jurist appears in his definition of the doctrine of the atonement. He says: "God was moved by His own goodness to bestow distinguished blessings upon us. But since our sins which deserved punishment were an obstacle to this, He determined that

Christ being willing of His own love to men, should, by bearing the most severe torture and an ignominious death, pay the penalty for our sins, in order that without prejudice to the exhibition of the Divine justice, we might be liberated upon the intervention of a true faith, from the punishment of eternal death."

The distinguishing element in the Grotian Theory is expressed in these words of his definition: "That without prejudice to the exhibition of the Divine justice we might be liberated." The theory holds that the atonement is a satisfaction to the necessities of government and not to any internal principle of the Divine nature. God can not maintain His government nor preserve respect for His law, unless the pardon of sin be accompanied with an adequate exhibition of His own regard for law. The suffering and death of His Son afforded such an exhibition of regard for law, and consequently sin may be pardoned without jeopardizing God's government. That justice has not dropped out of the administration of government when God pardons the sinner, is shown by the fact that the death penalty is paid by another.

The chief defect of this theory as Hugo Grotius taught it lies in the fact that it makes the exhibition of justice for the support of government the main purpose of the atonement. It is defective also because it rests on the false philosophical principle that utility is the ultimate ground of moral obligation. If we say that obligation to penalty and obligation to express righteousness rests on the good that is thereby secured to others, we are committed to utilitarian ethics.

The Grotian Theory of the atonement has exerted a far-reaching influence on theological thought in modern times. It was accepted by a number of theologians in the established Church of England, among whom were Archbishop Tillotson and Samuel Clarke.

Later the theory was more fully developed by the master theologian of the Wesleyan movement, Richard Watson. It has been prominent in Arminian theology. It was boldly adopted by Jonathan Edwards, and was regarded as characteristic of New England theology. Despite all recent modifications the theory has not escaped the dialectics of its original author, Hugo Grotius. There is but little of the ethical element in it.

However the Grotian Theory of the Atonement is much more reasonable than the Penal Satisfaction or the Anselmic Theory. If this theory were so constructed as to avoid the defects mentioned above, it would appear to us as being in accord with reason and in harmony with Biblical truth.

The Moral Influence Theory of the Atonement was advocated in America by Horace Bushnell, in Great Britain by Robertson, Campbell and Young, and in Germany by Ritschl. In some respects this theory is like unto the Socinian. It contains some valuable elements of truth, the chief of which is the fact that the suffering of Jesus Christ brings a strong moral influence to bear on men. But the theory can not be accepted, because it is false by defect. The theory holds that the atonement of Christ has effect only because it reveals God's love and therefore softens men's hearts and leads to repentance and not because it satisfies Divine Justice. The chief defect in the Moral Influence Theory lies in the fact that it does not teach that the death of Christ satisfies Divine Justice. No theory of the atonement can be Biblical without giving a prominent place to the idea that the death of Christ is the greatest manifestation of God's love; on the other hand no theory is Biblical that rejects the doctrine that the death of Christ both

expresses and satisfies Divine holiness and Divine justice.

Sin, the plague of moral evil, is dragging thousands of Adam's race down to endless ruin. We know no effectual remedy for this plague aside from the balm of Gilead, nothing aside from the Divine Sacrifice; "nothing but the blood of Jesus." There is no moral dynamic strong enough to stay the plague of sin and place the sinner on a firm basis of righteousness except that moral force coming into the world by the sacrifice of the God-man. A mere expression of God's love does not provide all the dynamic the human heart needs. There must be absolute condemnation of sin. It is God's plan to accomplish this by means of substitutionary suffering by one innocent of sin, in the place of those guilty of sin.

6. *Essential Elements of a Biblical Theory of Atonement*

The Scriptures from beginning to end consistently teach that the death of Christ is intended in the plan of God to be an atoning sacrifice for the sins of the whole world. We find the truth repeatedly stated and strongly emphasized in the Sacred Scriptures. There can be no question in the mind of an honest interpreter of the Word that God has mercifully connected the sufferings and death of Christ with the remission of sins and the sanctification of the soul. That the death of Christ on the cross is substitutionary is equally well attested. These affirmations, however, give us only the facts of the atonement, and do not in any sense offer a theory of the atonement.

The object and task of a theory of the atonement is to set forth the reasons why the remission of sins, the sanctification and final salvation of the believer

are connected with the sufferings and death of Christ. Although we can not fathom the mystery of redemption, yet we hold that there is a fundamental principle of the atoning sacrifice made by Christ's death that appeals to reason. The vinculum that binds together the death of Christ and salvation from sin, as experienced by millions of the human race, challenges the study of the loftiest intellect. A true theory of the atonement must answer the question, Why is the remission of sins and the salvation of the soul connected with and effected by the sufferings and death of Christ? Unless this question is answered, at least to some extent, we have no theory of the atonement.

Our question is not answered by simply giving the various statements of the death of Christ found in the New Testament. We give no theory of the atonement by saying that Christ gave His life a ransom for us, and therefore we are redeemed from the thralldom of sin. We do not solve the question by saying, that Christ bore our sins and therefore the penalty of our sins is remitted. The mere fact that He bore our sins is not a theory of the atonement. To say that Christ is the propitiation for our sins, and therefore we are saved from the wrath of God, is a glorious truth; but even this is no theory of the atonement. To say that the death of Christ is in the plan of salvation by Divine appointment, without saying why it is in the plan, is not a theory of the atonement. All these various representations are necessarily given in metaphorical langauge and are very helpful for illustration. They contain all that is necessary for faith, but they do not even aim to give a theory of the atonement.

We will put the question relating to the fundamental principle of the atonement before us in an empirical form; for religion is life and should be

dealt with in terms of reality. How can the sin of the world be remedied, be removed, be wiped out? This is the question. Sin is a great moral evil that draws upon every one yielding to its power the wrath of God. It is a mighty power dragging thousands of God's noblest creatures down to endless ruin. It is a hideous plague from which we fain would turn our faces. Sin, the only blot that mars the beauty of this earthly paradise, has gripped the race with relentless force. Man, made in the image of God, destined by appointment and constitution and endowment for participation in the very being and blessedness of God, has fallen by his own free act into suicidal abasement. In voluntary transgression of a known law the sinner smites God in the face. Sin pertains not only to the outward life, but to the inward as well. It pertains not only to the individual, but to the human race as a whole. Its power is so enormous because it pertains to the race and its effects in body, mind and soul are inherited. Sin is the abominable thing that God hates, and is the incubus that terrifies partially awakened souls. It has the power of death in it, and in himself man is helpless as against this body of death. Sin is horrifying in its relation to God, it is destructive in relation to self and to society. Its most alarming feature is the fact that mankind once freely yielding to its temptation now lies helpless in its power.

Sin robs man of the highest good. The *summum bonum* can not be attained until the deadly poison of sin be extracted, completely eradicated, from the nature of man. Man has capacity to walk in sweet fellowship with God whose image he bears. Man is so constituted that he may come into such vital connection with the Infinite God that the nutrient forces of a blessed immortality will be constantly flowing

into his soul. But sin destroys this vital connection. In order to attain a blessed immortality man must get rid of sin; perfect fellowship with God can not exist until all sin be destroyed.

Thus far in the development of the race no remedy for the plague of sin has been discovered by the genius of man, and we are bold to say, man will never discover such a remedy. Science and philosophy can not prescribe an effectual cure for sin. All forms of religion recognize the truth that man can not remove sin by his own strength, for they all look to the supernatural for deliverance from evil. How help comes to man from the supernatural for the destruction of sin, is the question which the theory of the atonement made by Christ seeks to answer.

The power of sin is manifest in the fact that it destroys the happy fellowship between God and man. The loss of this fellowship is the essence of all the consequences of evil and cause of the wrath of God. The loss of loving fellowship with God is the cause of the sinner's condemnation and the essence of his damnation. The hindrance to that fellowship between God and man designed in creation is the fuel of God's wrath. Whatever restores the lost fellowship between God and man, is the power that destroys sin. The atonement of Christ reconciles between God and man. It reconciles God and it reconciles man. In order that parties that are at enmity against each other be reconciled both parties must be satisfied in the new covenant relation. Our question then resolves itself thus: What is there in the facts of the atonement that satisfies God, and what that satisfies man? The dynamic of the atonement lies in that which satisfies both God and man, the parties that need terms of reconciliation.

a) *The Ethical Setting of the Work of Redemption*

The eternal God Himself is the author of our redemption. The final purpose of human redemption is the same as the creative purpose of God. He made all things for His glory, and the redemption is likewise for His glory. There is no schism in the Godhead; the second person of the Trinity need not contrive a scheme to make the Father willing to forgive the sinner and receive him back into fellowship with Himself. The Divine attributes are not at war with each other; mercy and justice are not contending for pre-eminence. Hence the terms of reconciliation can not be of the nature of an indemnity offered by one person in the Trinity to another person in the Trinity or to any attribute of the Godhead. The Christian conception of God is expressed in that fundamental tenet of Mosaism, saying: Hear, O Israel, Jehovah our God, is one Jehovah.

God, the offended party, is seeking terms of reconciliation with man, the offender. He takes the initiative and pours all needed dynamic into the work of redemption. In the person of His Son He joins Himself indissolubly with the human race that He might be its authoritative representative in the work of reconciliation. Jesus, the incarnate Son of God, comes into this world, and by His life, teaching, sufferings and death announces and establishes the terms of reconciliation, interpreting every word by saying: He that hath seen Me hath seen the Father.

The inquiry into the nature and import of the work of redemption logically begins with the person of Him who wrought it. It is self-evident that in every work of an ethical nature the moral character of its author is of prime significance. The work of redemption must be interpreted in the light of the character of

the Redeemer. What we have already set forth on the person of Christ applies here.

To gain the right view point of our inquiry, it is important to bear in mind that the Christ who makes atonement for us is both God and man. The reality of the incarnation must not be lost to view; Christ is both Divine and human. It follows, therefore, that in the work of human redemption both God and man are represented, so that the work wrought is not of God *alone*. It is the work of God in a pre-eminent sense. As Christ is Divine the work He wrought has Divine value in it. Since He is also human, His work falls within the range of human apprehension. His humanity is the channel through which the contact between God and man is made.

Then again, to get the right view point of the work of redemption, we must stand face to face with the eternal and unchanging motive of God in sending His Son into the world. When we ask the simple question, Why did God send His Son into the world? one answer stands out pre-eminently. It is expressed by Jesus Himself and recorded in John 3: 16: God so loved the world that He gave His only begotten Son. The motive that moved God to give this unspeakable gift was not a desire to collect a debt from the human race, nor merely a desire to exhibit the rights of a ruler and uphold a government, nor yet was it a craving to avenge a wrong; it was pure, everlasting love. The motive came out of the deepest consciousness of a personal being. How much God can love no one can tell. We can not fathom the depths of His infinite personality. However, even our human conception of His love is in accord with the truth, if we exclude every vestige of imperfection and impurity. There is not found a single element of the baser character in God's eternal love. The whole work of

human redemption must be viewed in the light of God's perfect love. The atonement was both a revelation of love and at the same time an act of love.

The one great comprehensive purpose of the atonement is to give to the human race the highest possible revelation of God, for the purpose of bringing mankind into happy fellowship with Himself. Whatever is found in the earthly life of Jesus, especially in His sufferings and death on the cross that contributes to the realization of this purpose must be included as an integral part of the atonement. Jesus speaks of giving His life as a ransom, of course, His whole earthly life, including His death, resurrection and His ascension.

b) *The Atonement is God's Condemnation of Sin*

Every transgression of a known moral law is a sin against God. God is infinite and His law is eternal. The debt that a single sin entails on the sinner is so great that no mere human being can ever pay it or offer any kind of an equivalent for it. There is but one way to remove sin, and there is but one way to escape the penalty of sin, and that is the way of Divine forgiveness. Man can not forgive himself, and in the moral order penalty can not be literally transferred. But God offers forgiveness through the death of His Son, and this is the only way to remove sin.

We magnify the mercy of God and say His love is unspeakably great, yet we likewise magnify His holiness, and say that God can forgive sin only on terms that satisfy His justice and righteousness. Our idea of Divine holiness is so high that we must say He can not forgive sin without first condemning it. To forgive is not to condone. The terms of forgiveness, both in God and man, include first the condemnation of

sin. The atonement made by Christ is, first of all, God's condemnation of sin. In the life and teaching of Christ God expresses His thought of sin, yet more emphatically in the sufferings and death of Christ God condemns sin.

Jesus Christ came in the flesh as the sin-condemning judge. He condemned sin by His *words*. His words of condemnation were so piercing because of His own life of stainless holiness. He was undefiled and separate from sinners. He understood, as no one else could understand, how intolerable sin is to God. Although His soul was never stained with sin, yet He knew, both from the view point of justice and from the view point of love, and both of these intensified by His experience among sinners, how intolerable sin is to God. He knew that the self-assertion of the finite ego against the will of God was intolerable to the Divine holiness, therefore His words of denunciation were so penetrating and sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit, discerning the thoughts and intents of the heart. The Samaritan woman at Jacob's well was made conscious of the sin that lurked in her heart and marred her life. The woman who was a noted sinner in her town was deeply convicted of the evil in her soul by the penetrating light of His holiness. Those in the higher walks of life did not escape His open condemnation. He exposed the hidden sins of those who bore the vessels of the Lord. The Scribes and Pharisees received their just dues of condemnation from His lips. He called them serpents, generations of vipers, and white-washed sepulchers. His piercing eyes passed through the cloak of hypocrisy, probed the depth of corruption in the heart of the self-righteous and laid bare the iniquity of intention

and desire. His condemnation of sin was the human cause of His cruel death.

Jesus uttered a positive word of condemnation of sin by His own *example.* By walking in the path of perfect obedienec to the will of His Father from the cradle to the grave, Jesus condemns every act of disobedience. His obedience was first negative, that is, He abstained from every act of asserting His own will against the will of God. No one could lay any sin to His charge. His obedience was also positive, that is, He thrust Himself directly across every path of sin for the purpose of checking it. Every time Jesus opposed the sins of His contemporaries, thereby incurring their envy and anger, He made some progress in His atoning work. He walked in the shadow of the cross even before He entered the passion week. By concentrating His holy life to destroy sin by opposing it, He disclosed the malignant character and deadly poison of sin so as it was never disclosed before. When Jesus came into the world, men found themselves confronted for the first time by perfect holiness. Not until then had it been possible for sin to show its deadly opposition to the pure love of God. The sentence of death on the ignominious cross pronounced against one absolutely innocent, in the name of justice and under the pretense of religion, is a disclosure of the corrupt fruits of sin that had never been made before. The shameful treatment of Jesus by His cruel tormentors is an exposure of the deepest depths to which sin can fall. His obedience to the will of God in suffering all this shameful treatment without retaliation condemns sin in the moral judgment of the world as nothing else can do. He condemned sin in the flesh.

The death of Christ on the cross is the greatest and highest revelation of God's thought of sin that

can be made. The final condemnation of sin is most directly expressed by *the death of Christ on the cross.* The supreme effort of a holy God to destroy sin from the hearts of men made in His image is made in the shedding of innocent blood on the cross. The sufferings and death of Christ are the priceless remedy that God provided to put away sin and iniquity. We are living in a world order in which painful consequences are entailed on those who violate God's law. It is the Divine order that penalty be inflicted on the wrong-doer. Every penalty inflicted is indeed an expression of God's condemnation of sin, but the penalty of the wrong-doer is not the highest expression of God's condemnation of sin. It is the fact that suffering is allowed to fall upon the innocent soul because of the sin of the guilty that is the highest expression of God's condemnation of sin. We are not isolated units, but as individuals we are knit together by bonds of racial unity. Those who share the life of the human race, although themselves quite innocent, may be made to shoulder also the burden of the transgressor. Suffering entailed by sin often falls upon the righteous, who may even more keenly than the unrighteous realize the terrible consequences of evil. The fact that Jesus Christ, the only one of the race absolutely holy, was Divinely appointed and delivered by the determinate counsel and foreknowledge of God to suffer the ignominious death on the cross to remove sin, is the strongest and most positive expression of God's condemnation of sin.

Because Christ made an atonement for our sins, God remains just when He justifies him that believes in Jesus. Therefore, we find in the New Testament that forgiveness of sins is connected with the atonement of Christ. Therefore also we supplicate a throne of grace *for Jesus' sake.* God is reconciled in Jesus

Christ, and mercy and justice do not encounter each other when God pardons the sinner in Jesus' name.

This profound truth as to the significance of Christ's death is tersely expressed by a modern English theologian in the following words: "In Jesus' death there appears the Divine judgment of sin because there, by the natural unfolding of moral evil and its fruit, the attitude of God to sin was made absolutely clear. . . When Jesus who is one with God in will and mind, entered our life and so sheerly knit Himself to our experience, in loving communion with our need, that the reproach and infliction of suffering due to us fell upon Him—that was God's doing. Only by letting sin do its worst to Jesus could it be proclaimed once and forever what sin means for the righteousness and purity of the Eternal."[1]

"The atonement works in the universe as the manifest and embodied judgment of God against sin. The purpose is that God's judgment may also become the sinner's judgment; for sin must be judged before it can be forgiven. This is God's method of achieving the salvation of the sinner."[2]

c) *The Death of Christ Provides the Only Adequate Atoning Sacrifice for the Sins of the World*

One of the most hopeful signs of the age is the fact that leading men of all faiths are seeking deliverance from the power of moral evil. Although depraved and in the grip of sin, this lost world is looking for escape from slavery to the Devil. A new note of aspiration for the betterment of the people seems to be rising in this great missionary century. It is however the

[1] The Nature of the Atonement, by Prof. H. R. Mackintosh.
[2] The Plan of God in Modern Theology, by M. Fairbairn, p. 482.

same cry that was raised a century ago by Ebenezer Elliot, but is now more definitely and vigorously expressed. His hope was expressed in song and prayer appropriate for our use:

"When wilt Thou save the people?
O God of mercy, when?
The people, Lord, the people,
Not thrones and crowns, but men!
God save the people; Thine they are,
Thy children, as Thine angels fair;
From vice, oppression and despair,
God save the people!"

But everywhere from the sense of weakness and sinfulness there arises the consciousness of the need of mediation, or the need of a covering of the impure soul before a holy God. By prophetic inspiration there was awakened the consciousness of the inadequacy of the Mosaic sacrifices to meet the highest needs of the soul; so prophecy pointed to the coming Messiah. Something similar is occurring in the pagan world today. Pagan religions are dying and men are looking for nobler objects of faith. Yet the human heart can not get rid of the idea that an atoning sacrifice is needed to approach unto God and obtain His favor. We need a daysman, one with priestly functions, to lead us to God. God Himself must have planted this idea innately in the human heart, for it is developed in all forms of religious aspirations. Yea, we unhesitatingly affirm that God's plan for universal redemption included an adequate atoning sacrifice for all the people. But man can not in his own wisdom or his own strength bring a sacrifice that meets the Divine purpose. No sinful man can perform any priestly functions that actually take away sin. Types and

shadows of priestly service are not adequate to meet man's needs. Should God put this sense of the need of an atoning sacrifice in the constitution and nature of man and then not provide one adequate? No, His plan for human redemption included such an atoning sacrifice, and in due time His mercy and love provided one absolutely adequate.

The death of Jesus Christ is the atoning sacrifice the world needs. Through the mercy of God we have the priest and the victim for sacrifice given to us in One Person, namely, Jesus Christ. Now we have one who was called of God an high priest after the order of Melchisedec. He is the one that can be touched with the feeling of our infirmities, for He was in all points tempted as we are, yet without sin. Because He offered Himself through the eternal Spirit, we may come boldly to the throne of grace, and obtain mercy and find grace to help in time of need. (Hebrews 4: 15, 16.)

The adequacy of this atoning sacrifice is found first in the fact of its value before God. The Priest who offers it on God's altar has merit in Himself. He has no sin of His own to separate between Him and God. He can enter into the absolute holy of holies even without a cloud to hide the face of God. His offering finds respect in the eyes of God because He is absolutely pure. What He asks for us will be granted, because it is in perfect accord with God's absolute holiness. God can not turn away His Son. Nothing rejoices the heart of God the Father more than the offering brought by His own innocent, self-sacrificing Son. The shed blood of Jesus has merit in the eyes of God.

The atoning sacrifice of Jesus is adequate, in the second place, because it fully satisfies every moral longing of the human heart for a covering for sin

when coming before a holy God whose eyes are like flames of fire looking into the deepest recesses of the heart. When a human soul, convicted of sin and itself loathing the plague of sin, asks for forgiveness or cleansing, offering a prayer pleading the atoning sacrifice made by Jesus, it realizes that no stronger plea can be made and that nothing more can be done. No other sacrifice can be compared with the sacrifice made by Christ, the representative of the whole race; the moral sense of every honest heart will accept this truth. The believing soul that pleads the merits of the atoning sacrifice made by Jesus will itself be perfectly satisfied with the truth of the Gospel message, that God accepts the sacrifice of His Son. The Holy Spirit, the underlying working power in the moral realm, creates this satisfaction in the heart of every one that believes in Jesus Christ for salvation. He takes the atoning sacrifice of Jesus and makes it real in its application to the believer. O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out. For of Him, and through Him, and to Him are all things. (Romans 11: 33, 36.) God satisfies the hungry soul; the longing for atoning sacrifice is satisfied in the atonement made by the death of Christ on the altar of His cross. Thousands upon thousands have tested the adequacy of this atoning sacrifice, and the unanimous verdict is, His grace is sufficient.

The practical bearing of this supreme expression of God's judgment of sin requiring an adequate atoning sacrifice is, that the sinner himself when thus apprehending God's thought of sin will be led to make it the pattern of his own judgment of sin. The death of Christ is the creative factor of a new consciousness of God and a new consciousness of sin. Therefore God's condemnation and judgment of sin is a point of

so great significance that it must be admitted as an essential element in a Biblical theory of the atonement.

d) *The Death of Christ is Both a Revelation and an Impartation of God's Love*

Man separated himself from God through sin; the great purpose of the atonement is to bring man again into happy fellowship with his Creator. Before the parties concerned in this separation can be brought together in happy fellowship, certain terms that conform to the fundamental principles of the moral realm must be met in this new covenant. Although this new covenant be a covenant of grace, yet it must be grounded on the ultimate, fundamental principles of righteousness and love, which can never be arbitrarily set aside. The covenant of grace must be based on the eternal ethical principle of an absolute distinction between right and wrong. This distinction is not the product of an arbitrary determination of the Divine will, so that for some ulterior purpose it might be set aside. How then can God forgive sin? We have already said, forgiveness can be granted only on the condition that sin be properly condemned so there be no violation of the eternal distinction between right and wrong. The death of Christ on the cross affords such a condemnation. In the human heart there is the sense of a need of a mediator and an atoning sacrifice. This condition of the new covenant of grace or reconciliation is provided in the Divine Sacrifice. Christ Jesus is the expiation and propitiation procured from the infinite depths of Divine love.

One more element must obtain in order that this covenant of grace into which man is called be made effectual; namely, there must be sufficient dynamic to draw man to a holy God and a bond of sufficient

strength to hold a saved sinner in happy fellowship with his Lord and Master. That dynamic and that bond is the eternal love of God revealed in Jesus Christ. Therefore, we have this proposition as the fourth element in a true theory of the atonement, namely, The Death of Jesus Christ is the Supreme Revelation of the Love of God. "The Kingdom of God is a reign of love exercised by God in His grace over human hearts believing in His love and constrained thereby to yield Him grateful affection and devoted service."[1]

Man's love is nothing more nor less than the response of the human heart to God's love. His love is the fountain from which our love is constantly replenished. Love to pass from one heart to another needs to be expressed. The expressions of love are varied and manifold; it matters not what language be used, a heart capable of loving will find some interpretation. Since God's nature is love He needs to express it, and since man needs a dynamic within to drive out sin and an encircling bond to hold him in fellowship with God, he needs to have access to the fountain of Divine love. So, for both God and man the supreme revelation of Divine love is necessary.

There are many things in the natural world which because of sin hide the love of God. But in the life and death of the God-man there is a perfect disclosure of the love of the Father. This is the main import of Jesus' own words when He says, He that hath seen Me hath seen the Father.

This revelation is made up in part by the kindly ministry of Jesus. He went about doing good. He relieved human sorrow by healing the sick, cleansing the lepers and raising the dead. He comforted those that mourned by teaching them that God is their

[1] A. B. Bruce, The Kingdom of God, p. 46.

Father, and by forgiving their sins. He was an unobstructed channel for the communication of Divine love to human hearts. Not only did He preach beatitudes, but He also imparted the blessings He announced.

Jesus Christ reveals God's love by His teaching. He places the fatherhood of God in a more favorable light than all other teachers. God makes His sun to rise on the evil and the good, and sends rain on the just and the unjust. (Matthew 5: 45.) Our heavenly Father takes cognizance of all our needs. He feeds the fowls of the air, and clothes the grass of the field; but human beings are much more than these, and God will do even more for them; He knoweth that we have need of all these things. (Matthew 6: 26, ff.) Jesus' own intimate fellowship with His disciples and His earthly friends is not only a revelation of the Father's love, but it is also the actual exercise of that love. By word and deed Christ expressed the great love of God the Father.

But the supreme expression of God's love for man is given us in the fact of Christ's humiliation to an earthly life in the flesh, in His suffering the contradiction of sinners, and in His obedience unto death, even the shameful death of the cross. Christ knew what would be the tragic end of the opposition of the Jewish hierarchy. He knew that He would be delivered into the hands of the Gentiles and be put to death. He knew that in return for the yearning of His heart to bring men into the kingdom of God, He would be scourged and mocked and nailed to the cruel tree, yet He faltered not, even though He might have called legions of angels to defend Him. He was faithful and finished His work by founding a religion of love by His sacrifice of Himself in perfect love in behalf of sinful men. He had clearly proven

that He is the Son of God, that He was in the Father and the Father in Him, and now to prove His love and God's love He lays down his life for the salvation of men. He suffers, the just for the unjust, that He might bring us to God He sheds His precious blood, impelled by love Divine.

This greatest revelation of love given to the world in the death of Christ on the cross gives us a new conception of God's love. The expression of love given by the self-sacrifice of the incarnate Son of God can be rightly understood only when contemplated in the light of the Deity of Christ. It is in reality a revelation of the love of Almighty God. Jesus said He that hath seen Me hath seen the Father. In Christ Jesus the eternal God Himself has stooped to suffer for man's sins. In fact our Creator has borne the cost of our redemption. God Himself in the person of the God-man, bears the burden of our sins in giving His beloved Son to a shameful death that He might express to us in the most emphatic way that He loves us and that His heart is yearning to draw us to Himself in sweet fellowship. The cross of Christ is an expression in time of the love that has been pulsating in the heart of God from the moment the first one of Adam's race fell into sin.

Some may say, God loves so perfectly, therefore He needs no atonement. The New Testament, however, teaches that because God loved so much, therefore He provided an atonement. The Biblical teaching on the subject is our teaching, it is also the truth which carries the greater redemptive potency. We do not say that the atonement is the cause of God's Love, but we say God's Love is the cause of the atonement. The apostle John gives us the chief element in the true theory of the atonement when he says, God so loved the world that He gave His only begot-

ten Son, that whosoever believeth on Him should not perish, but have everlasting life.

e) *The Death of Christ is a Vindication of God's Righteousness*

The Atoning Sacrifice by means of which God offers forgiveness to all mankind is, to the mind of man, a vindication of the righteousness of God. The question may arise, How can the Omnipotent Ruler of the world, who hates sin with an eternal hatred, allow man with a rebellious heart to live and lift the puny arm of rebellion against Him? Righteousness in itself requires that sin be followed with suffering as a punishment. Jesus expresses God's righteous attitude towards the incorrigible sinner, when He declares that finally He shall sit upon His throne and say to them on His left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. (Matthew 25: 41.) Paul teaches the same doctrine on God's attitude towards the sinner when he says that they who know not God and obey not the Gospel of our Lord Jesus Christ, shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power. (2 Thessalonians 1: 8, 9.) Can God then freely forgive the sinner on the condition of repentance and faith and still maintain His righteous attitude towards sin? Yes, His righteousness is vindicated for Himself and in the eyes of man, by the vicarious death of Christ voluntarily given, according to God's own plan, as a substitute for the penalty for man's sin, and consisting of a measure of suffering that has infinite value. The suffering of Christ has infinite value in the plan of salvation because it is the suffering of the God-man. God expiates sin through the shed blood of His Son, and there-

fore He remains just while He justifies the sinner who believes on Jesus. God's righteousness in forgiving sin is fully and completely vindicated by His providing substitutionary suffering as a ransom for all mankind.

f) *The Cross of Christ is the Supreme Revelation of God's Standard for Human Righteousness*

In this age of scientific and philosophic research much effort is expended in seeking to improve the social and moral condition of the human race. Psychology, philosophy, metaphysics and ethics are put under contribution to accomplish this purpose. If these disciplines are pursued in a proper spirit, we hold that God's approval rests upon them. However, the supreme place in the efforts to improve the social condition of the human race should be given to moral philosophy; the key to moral philosophy is the cross of Christ. The inspired apostle Paul apprehended this principle in writing to the Church at Philippi. He admonishes the members of the Christian Church to look also on the things of others, and to let the mind which was in Christ be in them. This mind of Christ he further interprets by saying that although being in the form of God and really equal to God, He took the form of a servant and humbled Himself, and became obedient unto death, even the death of the cross. (Philippians 2: 4-8.) Jesus also sets up Himself as the absolute moral standard for all time. He says: Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me. (Mark 8: 34.) Jesus further said: I do always those things that please Him. (John 8: 29.) Although Jesus prayed, If possible, let this cup pass from Me, yet He also said, positively, Not my will but Thy will be done.

Jesus walked in the path of obedience all the way to the death on the cross, and He says to us, Follow Me. Jesus Himself is the supreme revelation of man's duty to man. Christ gave Himself a willing sacrifice for the race, and thus becomes the moral standard for all the world.

The cross of Christ is the final answer of moral philosophy on the question of man's obligation to his fellow-man.

We may now understand, at least in a measure, why Paul should say: God forbid that I should glory, save in the cross of our Lord Jesus Christ. (Galatians 6: 14.)

g) *The Necessity of Christ's Death*

The necessity of Christ's death may be set forth from various standpoints. Each theory of the atonement calls for such an explanation of the necessity of Christ's death as will best corroborate its fundamental principle. The necessity of Christ's death in the plan of salvation is taught in the Bible, and if our theory of the atonement is Biblical it must give some corresponding explanation of this necessity. If we find a rational exegesis of the Biblical teaching of the necessity of Christ's death, it will serve as an argument in favor of our theory of the atonement.

Jesus Himself, gathering up the Messianic teaching of the Old Testament, says: Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins be preached in His name. (Luke 24: 46, 47.) The author of the Hebrews finds a reason for the incarnation and the death of Christ in the very nature of the work of redemption. The argument is valid. The superiority of Christ's priesthood

is demonstrated by the fact that Christ's suffering and death are best adapted to induce men to acknowledge their sin and forsake their evil way and walk obediently in the ways of God. The death of Christ is an integral part of a great scheme to save rebellious man. The gist of the argument is this: But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that by the grace of God He might taste death for every man. For it became Him, for whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering. For both He that sanctifieth and they that are sanctified are all one. . . Wherefore in all things it behooved Him to be made like unto His brethren, that He might be made a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered, being tempted, He is able to succor them that are tempted. (Hebrews 2: 9, 10, 11, 17, 18.) These Scripture passages teach plainly without resorting to a doubtful exegesis, that a necessity of some kind existed for the sufferings and death of Christ. Two elements in the necessity are pointed out in this passage from the Epistle to the Hebrews: 1) To be made like to His brethren, 2) to taste death for every one.

The death of Christ is a necessity; but it can not be found in anything objective to God, it must therefore be subjective. The ground of the necessity of Christ's death is found in the nature of God Himself, in the perfection of His being. The moral attributes of the Divine Being, the moral perfections of a personal God, make such a work for the redemption of the race a necessity. Summing up the moral perfections of God in one term, we say that His holy love is an impulse of such infinite power, that nothing less

than the unspeakable gift of His Son can be its proper expression. The atonement made by the death of Christ is a necessity because of God's holy love. Take the principle of the atonement out of the nature of God and you eliminate an integral part of His Being. God would not be God, if He did not give His best and richest possession to save man who bears His image. The necessity is in the driving urgency of holy love.

The death of Christ was included in the archetypal plan of God concerning the human race. The Lamb of God was slain from the foundation of the earth. When God made the earth for the habitation of man, He laid the foundation in power, and reared the pillars and cemented the arches in wisdom. He so tempered and related the material and moral forces in the constitution and nature of things as to make this earthly life the best possible entrance to eternity. He who saw the end from the beginning could plan wisely. As a wise and experienced architect has in mind the finished structure when he draws his first draught, and keeps in mind the relation of each part to all others and the whole when he fills in the details of the plan, so God drew the wondrous plan for the establishment of a kingdom of free personalities that should be called *par excellence* the kingdom. Viewed from the standpoint of the general plan and the final purpose, every detail is necessary. The death of Christ was a necessity because it is an integral part of God's archetypal plan for the world. The plan is made for free beings and the forces employed to gain the end must be such as can be utilized in the development of free intelligent beings.

At the very beginning of the human race God began to announce His purpose and to reveal His plan of salvation. The plan was indeed completed from the beginning, but the disclosure of the plan was gradual

and progressive. The realization went hand in hand with the progressive revelation of the plan. The revelation and realization of the plan were not only simultaneous, but they were also related as cause and effect. God disclosed His plan in great historical events, and He condescended to give testimony of Himself by coming into personal communion with chosen representatives of the race. By types and symbols and covenants and words of promise God revealed His plan of redemption. In this progressive revelation antitype must answer to type and that which is symbolized must answer to the symbol, and words of promise must be followed by real fulfillment. Therefore, inspired writers could say, in the very presence of the historical events they were recording "that the saying of the prophet might be fulfilled." Just as one part of a house makes another corresponding necessary, so we may say the types and symbols and prophecies of the Old Testament made the death of Christ necessary. It behooved Christ to die, in order that God's plan which He revealed in types and symbols and prophecies might be realized. One part of the plan makes another necessary.

But the question may be raised, Was this particular plan of God for the redemption of the race necessary? Could not some other plan have answered as well? Could God have saved the race and have accomplished His final purpose without the death of His Son? We do not ask, Could one soul be saved without the death of Christ, but, Could God's final purpose have been accomplished and His plan have been realized without the death of Christ? Would another plan have been as good? Our reply is, this particular plan was necessary. No other plan could have taken the place of this one. Christ's death is a necessary part in the only possible plan. The Scriptures suggest this idea.

Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved. (Acts 4 : 12.) No other name is given and no other name could be given. There is no flaw in our logic. We argue from the author to the plan. God is absolutely wise and He knows the best plan; He is also perfectly good and He will make use of the best plan. If any other plan would have increased the number of the redeemed race, God would have chosen that plan. But He chose no other plan, so the plan to save the race by the death of His Son must be the best. We argue from God's wisdom. He knows the relation of cause and effect in the moral realm; He knows how to measure and temper every cause to realize the best effect. His wisdom guarantees the best plan. God is absolutely good and He could not substitute an inferior plan. God could not give any other name for human redemption; there can be only one absolute religion. Only the best plan of salvation can fully reveal the perfection of the Divine Being. The death of Christ was necessary because of God's wisdom and love, which must be expressed perfectly.

h) *Satisfaction in the Atonement*

The Scriptures are replete with references to the emotional element in the life of God. There is ascribed to God love and anger, joy, pleasure and displeasure. That the eternal God finds genuine satisfaction in the redeeming work of Christ is plainly taught in the Scriptures. The evangelical prophet, in portraying the suffering Messiah, says: Yet it pleased the Lord to bruise Him; He hath put Him to grief; when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure

of the Lord shall prosper in His hands. He shall see of the travail of His soul and be satisfied. (Isaiah 53: 10, 11.) When Jesus was walking in the way marked out for Him by His Father and was baptized at the hands of John the Baptist, the heavens opened, the Spirit descended, and a voice was heard saying, This is my beloved Son in whom I am well pleased. (Matthew 3: 17.) Then again later on in His public ministry, having gone into a mountain with Peter, James and John to pray, and after the interview with those ancient worthies from heaven who were interested in His decease, a voice came out of the cloud which had overshadowed them, saying, This is my beloved Son, hear ye Him. (Luke 9: 35.) Again a third time, when Jesus was contemplating the hour when the Son of man should be glorified, and when His soul was troubled and He prayed, Father, glorify Thy name, there came a voice from heaven saying, I have both glorified it, and will glorify it again. These audible voices from the Father's house whence Jesus came, may be considered a few special instances of many similar messages from the Father heart of God spoken to the inner consciousness of His beloved Son when burdened with the sin of the world. What mean these voices from the heavenly world? What mean these whispers of love? Are they not rivers of joy and satisfaction proceeding from Him who sits on an eternal throne ruling the world in holy love?

When the earth and the heavens and all their hosts were finished, God saw that it was good. When creation was finished and God beheld man standing upright before Him in the Divine image, the crowning work of creation, He said, It is very good. But in the fullness of time when one of Adam's race meets God with a perfect response of mind and soul and heart, God looks upon this one, the fairest among ten thou-

sand with perfect approval, and says, In Him I am well pleased. What could be more gratifying to the heart of God the Father than to hear from His Son, in the hour of fiercest trial, these words of filial devotion and perfect confidence, Not My will but Thine be done; and, Father, into Thy hands I commend My spirit. God is satisfied when one of our race brings to Him a sacrifice of perfect obedience. When Jesus finished His atoning work by His voluntary, vicarious, sacrificial death on the cross, expiating human sin by voluntarily assuming to suffer an atoning measure of its woe and sorrow, in our behalf, God in His holiness is satisfied.

Again, when God beholds His suffering servant give such a full expression of His own heart, by His death on the cross, a language that can not be misinterpreted, He is moved with the love of compassion and appreciation, and is satisfied. Can the human mind conceive of any thing higher or more valuable or in any sense more worthy to satisfy the heart of God, than the pure life of His Son in a world of sin? Nothing more worthy can enter the heart of man.

God sees the end from the beginning. Not only does He see His Son lifted up on the cruel tree, but He also sees the world drawn to Him. The standard of righteousness is planted on Mount Zion, and God sees all nations flowing unto it. He sees one coming from Edom, with dyed garments from Bozrah, one that is glorious in His apparel, that is, one returning from the battle in the proud tread of a conqueror, and He is satisfied. As God sees heathen temples forsaken and pagan systems of religion forgotten because of the triumph of Christianity, because the price of atoning blood has been paid, He is abundantly satisfied. As God sees millions of a redeemed race finding refuge from sin's destructive hand by flying into the

open arms of God through the death of Christ, He is most fully satisfied. The praises of a redeemed race, which make heaven's arches ring with anthems of glory and honor and power to the Lamb that was slain, shall never cease. As the eternities roll on and the ascriptions of praise to the world's Redeemer greet the ears of Him who sitteth on the throne, He will continue to say, This is My beloved Son in whom I am well pleased. God is satisfied with the atonement of Christ, because thereby the end of creation is realized, and the Creator is glorified.

It may be asked, What attributes of the Divine Being are affected by this satisfaction? But little can be gained in this connection by conceiving of God as made up of a bundle of attributes. An emotion does not affect only one faculty of a personal being. The whole nature is affected when any emotion arises in a personal being. God's whole being is satisfied. His inmost nature may repose in view of the historic atonement. Just as there is a true sense in which God rested when creation was finished, so there is a sense in which God was satisfied when the historic atonement was finished.

God's justice is satisfied when He sees the finished atonement, because the demands of righteousness and of the moral order are met. It is right and just that this world have an absolute religion to satisfy an innate longing after God. In the fulness of time, when but little else could be found to satisfy this innate longing, it was in perfect accord with the moral order that an adequate supply be created. God's righteousness would prompt Him to supply this longing. God's righteousness is expressed and He is satisfied. When God saw that by the death of Christ on the cross there is given an adequate condemnation of sin, so that sin may be forgiven without violating holiness, the funda-

mental principle of the moral realm, He is satisfied. When God is satisfied the law is satisfied; for law is only an expression of what God is. The moral law is God's method of activity in the moral world. The end of the law and of the atonement made by Christ is to give such a revelation of God as will most effectually induce men to walk in fellowship with God their Father.

God's love is satisfied with the atonement made by Christ. In holy love there is a pure impulse to give and to possess the object loved. In pure ardent love the impulse to give is not satisfied until the best and most valuable gift has been given. But nothing more precious than the gift of God's Son could be given; so when God had given the unspeakable gift, the impulse of love to give asks no more and is satisfied. Holy love is a term expressive of the sum of all the moral attributes, and to say God's holy love is satisfied is equivalent to saying that God's moral nature is satisfied, His justice and His righteousness, His mercy and His love are satisfied.

i) *Universality of the Atonement*

The doctrine of the universality of the atonement follows logically in the wake of all unprejudiced study of the Scriptures. It is the legitimate outcome of an unbiased induction. Those who have turned to the Word of God for support of a defective theory of the atonement claim to find data for a limited atonement. When, however, we let the Bible speak for itself and do not wrest its meaning by a sophistical exegesis, we will be persuaded that nothing was farther from the thought of the inspired authors than the idea of a limited atonement. Some expositors seek to limit the benefits of the atonement of Christ to His people, to His

sheep, to His friends, to His Church, to His body. We find these phrases in the Bible, but we do not find one word that would limit the atonement to the persons named. If then we find other statements that extend the provisions of the atonement to all, there is no reason for any limitation because of these terms.

Only a few proof-texts on the universality of the atonement need be quoted here: For there is one God, and one mediator between God and men, Christ Jesus; who gave Himself a ransom for all, to be testified in due time. (Timothy 2: 5, 6.) But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man. (Hebrews 2: 9.) For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that He died for all that they which live should not henceforth live unto themselves, but unto Him who died and rose again. (2 Corinthians 5: 14, 15.) The Great Commission finds no rational explanation in a limited atonement. Go ye into all the world, and preach the Gospel to every creature. (Mark 15: 16.) When the Divine Lord commissions His apostles to preach the Gospel to every creature, it must be granted that the Gospel is intended for every creature. Salvation is offered to all who will believe. There is no intimation that only a select few can be saved, or that the virtue of the shed blood must be limited for fear of exhausting its saving energy.

God's love goes out to the whole world, and it would be robbing Him of His Fatherhood to limit His provisions of grace to a part of the human race. We hold that any fair interpretation of the Scriptures finds an atonement made for all mankind. The invitation is, Come unto Me all ye ends of the earth.

Whosoever will, let him come and take of the water of life freely.

The universality of the atonement is grounded not only in the Scriptures, but also in reason. In the first place, the relation that God sustains to the world is in favor of universal atonement. God is the Creator of all men; all are made in His image, and all are endowed with mental capacity and moral powers to walk in fellowship with Him. There is no occasion to make any distinction because of any difference of native endowment. Then, the providence of God has been extended over all. It can not be said that any have been ruthlessly cut off simply because they did not belong to the elect. Even unto such as are not finally saved God extends life, and time and opportunity to accept the Gospel message. If God in reality withheld the grace of the atonement from those finally lost, why are they spared so long and made the objects of His wooing love? To prolong life and urge men to seek the Lord and then withhold the benefits of the atonement because they were not intended for them, is a procedure that sound reason can not attribute to God. All men are dead in trespasses and sin and need the atoning grace of God. There is no reason for passing any by in the provisions made. From the view point of the Fatherhood of God and the brotherhood of man nothing less than universal atonement can satisfy human reason.

Considering the atonement from the view point of the Redeemer Himself, the same conclusion inevitably follows. Nothing can be found in the life and teaching of Jesus that would indicate that the benefits of His redeeming work should be withheld from any one. He came to seek and to save that which was lost, and His heart of love went out to relieve the needy. While bleeding on the cross He prayed for

His merciless tormentors. There is no suggestion even from His whole life that His saving grace should be arbitrarily withdrawn from any one. God is rich in mercy over all that call upon His name.

All the perfections of the triune God proclaim alike the universality of the atonement. God's holy love embraces all mankind. The Son is of the same essence and spirit with the Father, and always says, Not my will but Thine be done. His heart is attuned to the heart of God and He can not withhold a blessing the Father would bestow. The eternal Holy Spirit proceeding from the Father and the Son is the executive of the Godhead, and He takes the atonement made by Christ and energizes it with spiritual power wherever Christ's name is preached. Father, Son and Holy Spirit co-operate and the end of creation can be realized only by means of an atonement that is universal.

The Universality of God's Fatherhood speaks for the Universality of the atonement. Fatherhood must be understood in terms of ethical motive, relation and end. Atonement is the highest expression of Fatherhood, and as the latter is universal, so must the former be also.

A Summary Statement of Our Theory of the Atonement of Christ

To give an accurate and comprehensive statement of a theory of the atonement of Christ, transcends the power of a finite mind. It will require further development of the Christian religion, even unto the final consummation, before all the data needed to complete our induction can be gathered. Our attempt to give a summary statement at present is simply to express in words our conception of the reason why the plain Biblical facts of the atonement are vitally

connected with the forgiveness of sins and the redemption of the human soul. The incarnation, the suffering earthly life, the shameful death on the cross, and the triumphant resurrection from the dead, constitute the essential facts of the atonement. To point out some logical connection between these facts of the atonement and the redemption from sin which follows, is the object of this summary statement.

What constitutes the redemptive power of the atonement? Where can we see the saving energy of the blood of Christ manifested? Because the incarnation and the suffering earthly life of Christ point forward to the cross, and because the resurrection and the history of the Church point backward to the death of Christ, the central truth of the atonement must be found in that greatest event of all history, the death of Christ on the cross. Again we ask where is hidden the power of the cross to save from sin? The fundamental principle in science and philosophy, namely, that we know a thing by its activity, applies also in this inquiry. Our answer then must be found in a summary of what we have said in our presentation of The True Theory of the Atonement.

In the first place, the death of Christ on the cross is the highest and greatest revelation of God's attitude towards sin that can be made to the human mind. Divine holiness requires that sin be first atoned for before it can be forgiven or blotted out. The suffering of the innocent for the guilty is a stronger expression of God's thought of sin that the penalty inflicted on the sinner himself can be. When sin is properly condemned and atoned for, justice is reconciled, and the bar to pardon is removed. God Himself has removed the bar to pardon by delivering His Son into the hands of sinners to condemn sin.

Secondly, an innate longing for some priestly mediation between God and sinful man is provided for by the death of Christ on the cross. For the purpose of serving as a mediation between God and a sinful world, nothing of more value or of greater merit can be thought of than the Divine Sacrifice offered on God's holy altar. By this atoning sacrifice, made once for all, by our great High Priest, we have opened unto us a new and living way of approach unto God, that shall never lose its power. The consciousness of the Divine was in the suffering victim, and the consciousness of the Divine was in the officiating priest. Nothing better can be provided for the fallen race, and nothing satisfies more fully the purpose of God and the longing of man. This truth carries with it creative power to awaken faith in the heart of a sinner when he calls for mercy.

Thirdly. We have in the suffering of the pure, innocent and absolutely holy Son of God given unto us the supreme revelation of God's love for sinful man. Love expressed in suffering is the strongest power in the moral realm. When God Himself suffers to express His love, nothing more can be added as a drawing power to bring a rebellious man back into fellowship with his Creator. Because God loves, He provides a way to forgive sin; and because He loves, He holds every child of grace in the embrace of His everlasting arms. Then, reverting to these three essential elements, we formulate our theory of the atonement by saying: The redemptive power of the death of Christ and the ground for connecting the forgiveness of sins with the Divine Sacrifice is found in the following facts; namely, 1) The death of Christ is the strongest possible condemnation of sin and the fullest historic expression of God's thought of sin, and therefore removes the bar to pardon. That is, as

stated in our Articles of Faith, Christ "suffered, was crucified, dead and buried, in order to reconcile the justice of the eternal Father to us, and to present Himself a sacrifice for both our original and actual sins." 2) The death of Christ is an atoning sacrifice adequate for all the world and for all time, and as such it fully satisfies God and fully satisfies man's religious nature, because it provides a perfect priestly mediation between God and men. 3) The death of Christ is the highest possible revelation and the most convincing demonstration of God's love, and as such it releases the strongest dynamic to save those that are lost and to keep in perfect peace all that respond to His grace. This revelation of God's love is the eternal bond of holiness that holds securely the redeemed in happy fellowship with Christ their Lord. The chief end of man, bearing the image of God, can be realized only in constant communion with the infinite source of blessed immortality. The atonement of Christ makes man acceptable before God, for atonement means making acceptable. The Divine Sacrifice, the unspeakable gift of God's love is the perfect redemption, propitiation, expiation, and satisfaction for the sins of the whole world, both original and actual; no other satisfaction can be made for the sins of mankind than that which is made by the death of Jesus Christ, the one supreme personality and the Divine representative of the human race.

Appropriating the words of a highly honored leader in modern Christian scholarship, we would say: "He who came as the self-revealing God, as the sin-condemning Judge, as the suffering Saviour, abides everywhere in the world as the life-giving Spirit of power, to be the Type and Standard of humanity. The solution of the problem of moral evil advances as the lives of men are brought into conformity with His life.

All that is wrong gives place to right; all abnormality corrected; all chains of oppression are loosed; all seeds of iniquity are sterilized; all barriers detaining men from good are dissolved, as human lives reflect the image of Christ, the Type and Standard of humanity."[1]

The ultimate ground of the sacrificial death of the Christ is found in the unbounded love of God, whose eternal purpose to save the human race is most fully expressed in the life and death of the historic Jesus. The underlying cause for this great sacrifice as found in man is the abiding opposition between good and evil which always leads to similar results. The Christian Church is in perfect accord with God's holy Word when she interprets the suffering of the God-man as a bearing of the burden of the world's sin. God laid on His own Son, the chief representative of mankind, the iniquity of us all.

[1] Charles Cuthbert Hall, Christian Belief Interpreted by Christian Experience, p. 171.

PART IV

Pneumatology:
The Doctrine of the Holy Spirit

Every fundamental religious doctrine is traced finally to its firm foundation deep in metaphysics. Spiritual activities are traced to an eternal personal essence, the Holy Spirit.

The Divine Spirit of life which supports man, is enfeebled by sin, and thus man's vital strength is destroyed; the Spirit of God is grieved by sin; it is also repressed as the physical principle of life; and thus man is subject to mortality.—OEHLER.

When the Church believes that the promise of her Lord concerning the convincing Spirit is now in course of fulfillment, and lives in practical recognition of the present God in man, convincing the world of sin, concerning righteousness and concerning judgment, the day of joy and power will have come.—CLARKE.

PART IV

PNEUMATOLOGY: THE DOCTRINE OF THE HOLY SPIRIT

I. The Personality of the Holy Spirit

Special significance attaches to the question of the personality of the Holy Spirit. It is replete with historical and practical interest. In Theism the doctrine of the personality of God is set forth; but the burden of the discussion is to show that God exists. The idea of personality is included in the general conception, and there is not so much need to lay the emphasis on personality. In the study of Christology, the question of Christ's Divinity is most prominent. No one would doubt that the historical Christ was a person. But in our study of the doctrine of the Holy Spirit the question whether He be a personal entity, or only an influence or power, is the all-absorbing question. There are other practical questions connected with Pneumatology, but the doctrinal question of His personality has an important bearing on all other questions, and should therefore be considered first.

However, as we take up this subject, we should bear in mind that we are studying the Infinite Being Himself. Although we apply the terms person and personality to express our conceptions of the Godhead, we can not limit their meaning as we do when we apply them to human beings. We must guard our thought against tritheism. On the other hand, we must also bear in mind that all the activities that constitute a personality are found in each of the three persons of the Trinity. However, the persons of the

Trinity are limited by the unity of the Godhead. Personal distinctions in God are consistent with essential unity. While we allow nothing contradictory to reason, we admit that much in the Godhead is beyond our comprehension.

1. *The Personality of the Holy Spirit May Be Known*

When we use the term personality as a definite term in the doctrine of the Holy Spirit, we give it the same meaning given it in psychology. Yet we must ever bear in mind that we are applying the term to the Infinite Being and not to a finite consciousness. Our idea of Divine consciousness is gained from our own consciousness. What we know of our own personality we appropriate as a standard to interpret the expressions of personality made by others. There can not be any objection to this method of obtaining knowledge of God. It is a fundamental principle in the science of knowing that ultimately knowledge comes to us directly and immediately through our own consciousness. We learn to know the Holy Spirit as a personal Being by the forms of activity that are personal in their nature. We readily admit that only glimpses of the life of the Holy Spirit have been given us, and consequently the inquiry as to personality demands careful treatment. The Spirit speaks very tenderly, yet the soul that is attuned to His soft tones may understand distinctly. We have however the sure Word of God which speaks with no uncertain sound on this subject.

2. *Elements of Personality*

The same complex of powers required to constitute personality in a human being are found in the personality of the Holy Spirit. The central fact of per-

sonality is the power of free choice. This one fundamental fact of personality makes other powers absolutely necessary. There can be no choice of ends without a knowledge of ends to be chosen. Again, there can not be free choice without some motive to incite to choice. And underlying every deliberate choice there must be self-consciousness. So we enumerate as essential elements of the personality of the Holy Spirit self-consciousness, intellect, sensibility and will. If we find forms of activity ascribed to the Holy Spirit in the Scriptures that are like unto these activities in a human personality, the truth of this doctrine is established. Then there is still this corroborating proof: If the response of our own hearts to the influence of the Holy Spirit upon us is of such a nature as would be evoked only by a personality, we may be doubly assured that we have the truth.

3. *Facts of Personal Activity*

The Bible is replete with passages that ascribe activities to the Holy Spirit that require the agency of a person. The striving of the Spirit with man before the flood, mentioned in Genesis 6: 3, requires the activity of an agent that knows and feels and wills. God said unto Moses in giving him instruction to build the sanctuary, I have called by name Bezaleel, the son of Uri . . . and I have filled him with the Spirit of God in wisdom, and in understanding, and in knowledge, and in all manner of workmanship. (Exodus 31: 2, 3.) To impart wisdom and knowledge implies intelligence on the part of him who imparts it. God gave to David and Solomon the pattern of the temple and its porch and its chambers and its courts by His Spirit. (1 Chronicles 28: 11, 12.) The Holy Spirit may be grieved. Paul said, Grieve not the Spirit.

(Ephesians 4: 30.) Only a being with sensibility can be grieved. The personal activities ascribed to the Holy Spirit in the Bible are numerous. The Holy Spirit teaches, knows, speaks, testifies, reveals, convinces, commands, strives, moves, helps, guides, creates, recreates, sanctifies, inspires, makes intercession, orders the affairs of the Church, performs miracles, raises the dead, and these activities can not be ascribed to a mere influence or attribute. Dr. I. A. Dorner says, "To be power does not belong to the impersonal."

4. *Personal Associations*

When Jesus gave to His disciples His final commission, He said, Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. (Matthew 28: 19.) There is no question as to the personality of the Father and the Son, and since the Holy Spirit is so closely associated with them in the baptismal formula, there can be no doubt that in the thought of Jesus the Holy Spirit stood on an equality with the Father and Himself. It certainly would be an arbitrary exegesis to deny the personality of the Spirit when so closely associated with the Father and the Son. If the Holy Spirit be not a person, then He must be conceived as some nameless impersonal energy of the Father. Then the baptismal formula would read, Baptizing them in the name of the Father and the Son and some energy of the Father. Who would attribute to the Lord such a confusion of ideas as this? In the apostolic benediction we find a similar association of the persons of the Godhead. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. (2 Corinthians 13: 14.) This benediction is an earnest prayer, and it is a petition for some benefit from

three sources. Again we claim it would be the height of inconsistency, to grant personality to two of the sources and withhold it from the third. The communion of the Spirit must signify the personal agency in our spiritual life. The varied offices of the Holy Spirit also evince His personality, but these will be considered under another division of our subject.

When in Christian theology we speak of the three persons of the Godhead we mean thereby to express our conception of the richness and the fullness of the life of God. The Christian doctrine is virtually an interpretation of experience. The apostolic benediction is an effort under Divine guidance to state the metaphysical foundation of Christian experience. So the Christian doctrine of the Holy Spirit is not only Scriptural but also intensely practical and thoroughly philosophical. The human mind is never satisfied until it reaches a unified world view. This longing manifests itself in the demand for a philosophical theology. Every fundamental religious doctrine is traced finally to its firm foundation deep in metaphysics. Spiritual activities are traced to an eternal personal essence, the Holy Spirit.

II. The Divinity of the Holy Spirit

The doctrine of the Divinity of the Holy Spirit is generally accepted in the Christian Church. There never was any serious opposition to this doctrine. The argument on this subject is similar to the argument on the Divinity of the Son. It is supported by the common principle that underlies all science, namely, that every thing is what it is, by virtue of its essential and distinctive qualities. If the qualities or attributes of Divinity are found in the Holy Spirit, then He is proven to be Divine.

1. *Divine Attributes are Ascribed to the Holy Spirit*

Divine attributes are not ascribed to the Holy Spirit as frequently as they are to the Son; yet the ascriptions are sufficiently numerous to establish the truth of His Divinity. In fact, if it be proven, that but one Divine attribute belongs to the Holy Spirit, it would determine His Divinity; for Divine attributes can not be separated.

The Holy Spirit is eternal. It is said of Christ that through the eternal Spirit He offered Himself without spot unto God. (Hebrews 9: 14.) He who is eternal was never created and must be of the nature of Deity.

The Holy Spirit is omniscient. The knowledge required for His work can be nothing less than omniscience. Paul ascribes Divine knowledge to Him when he says: But God hath revealed them to us by His Spirit; for the Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of

a man, save the spirit of a man which is in him? even so the things of God knoweth no man save the Spirit of God. (1 Corinthians 2: 11, 12.) The Spirit searcheth and knoweth the mind of God. There is no stronger expression of absolute knowledge found anywhere. This is the omniscience of the Holy Spirit.

Omnipresence is likewise ascribed to the Holy Spirit. The brooding of the Spirit over the face of the waters on creation's morn implies a practical omnipresence. Again, the promise that the Spirit should be poured out on all flesh implies a general presence beyond the possibility of a finite being. The psalmist finds comfort in the providence of an omnipresent God, and then ascribes this omnipresence directly to the Holy Spirit. He says: Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. (Psalm 139: 8, 9, 10.) Omnipresence of the Spirit is nowhere more fully stated. The attributes of eternity, omnisscience and omnipresence make the Spirit Divine.

2. *The Holy Spirit is Worshiped as God*

The worship of the Spirit is not so explicitly enjoined nor so fully set forth as the worship of the Son in the Scriptures. Yet there are found in the Scriptures ascriptions of worship to the Spirit sufficiently distinct to show His Divinity. The Holy Spirit may be blasphemed. Jesus said the blasphemy against the Holy Spirit shall not be forgiven. (Matthew 12: 31.) Blasphemy can be committed properly only against the Deity. Paul appeals to the Holy Spirit in the form of an oath. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost.

(Romans 9: 1.) Now an oath is a solemn appeal unto God whose name is not to be taken up to a falsehood. An appeal unto God is a solemn act partaking of the nature of worship, and Paul places the Holy Spirit side by side with the Son of God in this most reverential appeal. Again, associating the Holy Spirit with the other persons of the Trinity in the most solemn acts of worship indicates His Divinity.

3. *The Holy Spirit Proceeding from the Father*

That the Holy Spirit proceeds from the Father is plainly taught in the Scriptures. Jesus said, But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, He will testify of me. (John 15: 26.) Since He proceeds, He was not created; and since He proceeds from the Father, He must be of the same nature with the Father, and so Divine.

However, there is no consensus of opinion on the doctrine of the procession of the Spirit. After the Nicene Council the question was fully discussed whether the Holy Spirit proceeded from the Father only, or from both the Father and the Son. The former view prevailed in the East and the latter in the West. The Council held at Toledo, A. D. 589, representing the Western view, added to the Nicene Creed the *Filioque*, expressing the idea that the Holy Spirit proceeded from both the Father and the Son. Reason seems to favor this view, but in either case procession would argue the Divinity of the Holy Spirit.

While we hold that the Spirit is of one and the same substance with the Father and therefore Divine, we nevertheless find an economic or relative subordination taught in the Scriptures. The Spirit is sent by the Son, proceeds from the Father, takes of the

things of Christ and shows them to us and makes the words of Christ effective in our hearts, and thus He takes the place of the executive of the Godhead in the scheme of redemption While official subordination is recognized, in essence and honor and Divinity the three persons of the Godhead stand on a plane of equality.

III. The Spirit in Creation and Providence

Monotheism does not exclude Trinitarianism. The fundamental tenet of the Jewish religion is expressed in the statement, Hear, O Israel, Jehovah our God is one Jehovah. We do not minimize or discard this truth when we conceive of God in Trinity. The Divine unity is not jeopardized by recognizing distinct forms of activity in the Godhead So we find a place in theology for the discussion of the work of the Spirit in creation.

In general, the function ascribed to the Holy Spirit in the Scriptures is that of a forming and glorifying principle. Although every Divine act is an act of the entire Godhead, yet there is a sense in which one person acts for the whole organic Deity. There is doubtless a deep philosophical truth underlying the fact that the Scriptures are wont to ascribe distinct forms of activity to certain persons of the Trinity. While we are accustomed to speak of the Son of God as the principle of revelation in the Godhead, we are not so ready to recognize the Holy Spirit as the forming and glorifying principle in creation and providence.

1. *The Work of the Spirit in Creation*

In general creation is ascribed to God or to the Son, yet certain forms of creative activity are uniformly ascribed to the Spirit of God. Creation is mysterious in every aspect, and we do not seek by analysis to disclose the mystery. The distinctions made in the Scriptures are rational and are proper subjects for study.

While God created the heavens and the earth, and while all things exist through the Son, the Spirit of God made the cosmos. The earth was waste and desolate, and darkness was upon the face of the abyss, and the Spirit of God brooded over the face of the waters. (Genesis 1: 2.) In making this globe a fit habitation for man, there was an ordering, a forming and beautifying process at work. This forming principle was operative during creation periods, and the eternal Spirit of God was the agent. God is still beautifying the earth through human activity. The work accomplished by the Spirit before man was created was not different in aim from that which is done now to beautify the earth, although the Spirit may be employing different means. In the Christian dispensation this same Spirit, only generally designated Holy Spirit, is the forming and beautifying principle in the moral realm. It matters not whether operating in the physical world or in the moral realm, the forming and beautifying principle is the eternal Spirit of God; the same in essence and personality whether named Spirit of God or Holy Spirit.

The Scriptures ascribe the forming and beautifyinf work of the Spirit to parts far beyond this earth. The psalmist said, By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth. (Psalms 33: 6.) By the breath of His mouth is meant the outgoing of His Spirit. Job, thinking of the unsearchable wisdom and power of God, says, By His Spirit He hath garnished the heavens; His hand hath formed the crooked serpent. (Job 26: 13.) Whether this ancient saint referred to the dragon or to the milky way, his conception of the Spirit's activity in bringing order and beauty into the starry heavens is in any case marvelous. The significant teaching of the Scriptures is that the forming and

glorifying principle of the Spirit of God is not limited to this earth, but that it extends throughout the physical universe.

2. *The Spirit of God the Principle of Natural Life*

Underneath all finite creation we posit the eternal, invisible God. God creates and upholds all things. However, we find that the Scriptures are wont to ascribe certain forms of activity producing and sustaining natural life to the Spirit of God specifically. This language may suggest that a closer connection with God is manifested in some points than in others.

The one hundred and fourth Psalm is occupied with praises to God for His providence in the physical world. He who laid the foundations of the earth and set bounds to the sea provides fruitful seasons and food for all living creatures. Now while the order of the physical world in general is ascribed unto God as its author, natural life, the gift of gifts in the physical world, is ascribed directly to the Spirit of God. In speaking of animal life in general the psalmist says: These wait all upon thee, that thou mayest give them their meat in due season. . . Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust. Thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth. (Psalms 104: 28, 29.) By sending forth His Spirit God gives and sustains animal life. That most mysterious of all physical phenomena, animal life, is dependent upon direct connection with the Spirit of God.

The Scriptures connect the natural life of man frequently with the direct work of the Spirit of God. In many instances the activity of the Spirit is spoken of as a breathing of God. The Saviour and His disci-

ples made use of this form of speech, and its import was not misunderstood. He breathed on them and said, Receive ye the Holy Ghost. (John 20: 22.) In the inspired account of the creation of the first man similar language is employed to signify the activity of the Spirit of God. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of lives, and man became a living soul. (Genesis 2: 7.) Job expressed the same truth when he said, The Spirit of God hath made me, and the breath of the Almighty hath given me life. (Job 33: 4.) In the two members of this parallelism the terms "Spirit of God" and "breath of the Almighty" are synonymous, they mean the same third person of the Godhead in His creating activity.

God said to a corrupt generation in the days of Noah, My Spirit shall not always strive with man; in his erring he is flesh; his days shall be a hundred and twenty years. (Genesis 6: 3.) Dr. G. F. Oehler says in explanation of this passage: "According to this passage, the Divine Spirit of life which supports man, is enfeebled by sin, and thus man's vital strength is destroyed; the Spirit of God is grieved by sin; it is also repressed as the physical principle of life, and thus man is subject to mortality."[1]

Not only is physical life the direct product of the Spirit of God, but mental life as well. So much is implied in the statement that God breathed the breath of lives into man and he became a *living soul.* In the living soul there is found first the principle of man's physical life, and then also the principle of man's mental life. The Scriptures state this truth explicitly: There is a spirit in man and the inspiration of the Almighty giveth him understanding. (Job 32: 8.) God touches man's inner life with His Spirit. God

[1] Old Testament Theology, Section 77.

made Bezaleel a skillful artificer by an inspiration of His Spirit. God gave Solomon a wise and understanding heart, so that his wisdom excelled the wisdom of all the children of the East. (1 Kings 4: 29, 30.) It is only as God touches the inner springs of human life with His Spirit that mind is developed, and wisdom is imparted. It is plainly taught in God's Word that the Spirit of God is the ultimate source of both physical and mental life. Without any thought of disconnecting the work of the Spirit from the work of the Father and the Son, we do not hesitate to say that the Scriptures teach that the eternal Spirit of God creates and sustains both the physical and the mental life of mankind.

IV. Work of the Spirit in Producing the Scriptures

It is not our purpose in this connection to discuss again the doctrine of the inspiration of the Scriptures. It will suffice to point out briefly a few facts on the Work of the Spirit in producing the Sacred Scriptures. Let us notice in the first place, that the end of the inspired Word of God is to induce men to forsake sin and walk in fellowship with God. This is perfectly in accord with the end of the incarnation of the Son of God. The Scriptures made the incarnation possible and intelligible. However, it should be noticed also that religious life preceded and made a written revelation possible. Before men could speak on any religious subject and say, Thus saith the Lord, they needed to have a personal experience of the essence of religion. As there was a "fullness of time" for the incarnation, so there was a "fullness of time" for writing the Scriptures.

1. *The Holy Spirit Produces Subject-Matter for Revelation*

It is a well established doctrine of the Church that the Bible has been given us by holy men inspired of God. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. (2 Timothy 3: 16, 17.) The inbreathing of God is repeatedly employed in giving man a revelation

of the way of life. Prophecy came not in olden times by the will of man, but holy men of God spake as they were moved by the Holy Spirit. (2 Peter 1: 21.) The Holy Spirit is properly the author of the Word of God.

The work of the Holy Spirit in producing the Scriptures can not be limited to single definite acts of speaking or writing. In order that organs of revelation may write the Scriptures, they must first themselves receive a Divine revelation by the inspiration of the Holy Spirit. So God prepares the way by giving first something to be spoken or written as a revelation from Himself. The subject-matter of the Scriptures is itself produced by the Spirit. God spake to man in the garden while innocent of any transgression; the subject-matter was instruction on how to walk in fellowship with God. After the Fall God speaks again and gives a truth of redemption: The seed of the woman shall bruise the serpent's head. (Genesis 3: 15.) This word was not an empty sound. In it and back of it was the impelling and propelling power of the Holy Spirit. In the individual life the Spirit operated to awaken the Christian consciousness, and to produce subject-matter for a special revelation.

The Spirit's activity in preparing for a written revelation is found not only in individuals as such, but also in the family, the tribe and the nation. The experience of Noah and his family in their deliverance from the flood furnished subject-matter for organs of revelation. The family life of Abraham and the facts of history connected therewith furnished experiences that were utilized for purposes of revelation. The covenant of promise was made and wrought out by the energy of the Holy Spirit. Even the son of promise was begotten by faith. Abraham's faith, a product of the Spirit, was brought into connection with the

life of Isaac and Jacob and the twelve patriarchs. The Holy Spirit operated in the hearts of these chosen vessels of God to make them worthy progenitors of a covenant nation.

The Holy Spirit operated in a nation for purposes of revelation. The forming principle of the Godhead made a holy nation by signs and miracles, commandments and ordinances, that the substance of His revelation might be apprehended, and that He might have a proper medium to bring His revelation to the whole world. Jehovah made Israel to be His people, not because they were more or mightier than other nations, but that He might keep His oath with the Fathers and constitute a historical basis for a permanent revelation. God made Israel His possession by His Spirit to glorify Himself. The national life of God's chosen people was by faith, and faith in the human heart is the direct product of the Holy Spirit. The specific aim of the national life of Israel is to provide for the world an accredited revelation from God, and this purpose could be realized only through the forming and glorifying principle in the Godhead, the Holy Spirit.

2. *The Holy Spirit Inspired Organs of Revelation*

After God had prepared by His Spirit individuals and a nation to apprehend His saving truth, producing subject-matter for record, the more specfiic work of the Spirit to speak directly to organs of revelation began. God by His Spirit speaks to Moses and tells him to write; He speaks to Samuel and tells him to write; He inspires the psalmist to sing songs of redemption; He speaks to the prophets and instructs them to declare, Thus saith the Lord. In the latter

days the Spirit of Christ, which is the Holy Spirit, takes the things of Christ and puts them into the mind and heart of the apostles that they may rightly apprehend the essential truths of God's kingdom. The same forming and glorifying principle of the Godhead inspires all the organs of New Testament revelation to write the Gospel and the doctrinal truths of the absolute religion. This same Divine energy, the Holy Spirit, presides over the new Church of God and makes it the custodian of the Sacred Scriptures both Old and New. Were it not for the Holy Spirit's constant operation in conserving the Scriptures, this precious Word of God would have been utterly destroyed ere this.

God may speak in various ways: in history, in prophecy, in miracle, or in the incarnation; He may speak by an audible voice or by an inner impression. But it matters not what the form may be, the agent that speaks is the Holy Spirit. He upholds the mental powers of the organ of revelation, and enables Him to apprehend the truth and gives him an inner impelling urgency to proclaim the truth he has received. When it is said in the Scriptures "God said," or "Thus saith the Lord," we can not interpret the language to mean only some persuasive influence from God. If these words mean when applied to God what they mean when applied to man, there must be found in them at least these three essential elements: (1) There must be a definite thought in the mind of God which He wishes to express. (2) There must be some definite form of activity put forth to express that thought. (3) The thought first in God's mind must be made to arise in the mind of him to whom He speaks. Whatever form may be used in imparting a truth of God to man, the sign used can only suggest the thought intended; the Holy Spirit Himself is the interpreter of the sign.

3. *The Holy Spirit Makes the Word Effectual*

The Holy Spirit has not only given us the Word of revelation, but He also energizes it with Divine power. The Spirit's help in understanding the things of God is plainly taught in the Scriptures: Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth, comparing spiritual things with spiritual. (1 Corinthians 2: 12, 13.) That which the Holy Spirit saith is sharper than any two-edged sword, because the Spirit who gave it continues His operations in it, and makes it the power of God unto salvation. It was after the Holy Spirit was poured out on the day of Pentecost that thy mystery of salvation through the death of Christ was disclosed to the minds of the disciples. It was after Peter himself had received the Holy Spirit that he was fully qualified to preach the Gospel on that memorable day when three thousand were added to the Church. (Acts 2: 33.) When Peter and John were called before the Sanhedrim to give account for the deed done to the impotent man, it was only because Peter was filled with the Holy Spirit that he was able to testify for Jesus with such clearness and power that the whole council marveled.

It is because the Holy Spirit energizes the Word that Christianity triumphs so wonderfully wherever it is preached in simplicity and purity. Man's carnal nature is opposed to the Christian religion, and can not be promulgated by the weapons of a carnal warfare. Were it not for some supernatural power operating in the Gospel, Christianity would have been short-

lived. But God's Spirit is in His Word and makes it powerful to break down the strongholds of the enemy. There is co-operation and mutual dependence between the Word and the Spirit. The Word is given and made effectual by the Spirit, and then the Spirit makes use of the Word to carry on His regenerating and sanctifying work in the human heart.

The Holy Spirit makes the Scriptures effectual in the human heart, but it is not so much by an appeal to the critical judgment as it is by an appeal to man's religious nature. The Scriptures are so constituted as to provide for the exercise of faith. They are well adapted to lead the soul on to faith, and all the activities of the Spirit in producing the Scriptures and moving the heart to receive them are co-ordinated to contribute to the same end, namely, to induce men to forsake sin and walk in fellowship with God.

V. The Work of the Holy Spirit in the Mediator

1. *The Holy Spirit in the Incarnation*

The creeds of the Christian Church teach that the incarnation of the Son of God was by the Holy Spirit. The doctrine is given in the Apostles' Creed in these words: "I believe in Jesus Christ His only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary." The Nicæno-Constantinopolitan Creed states the doctrine thus: "Who for us men came down from heaven and was incarnate by the Holy Ghost." The Roman Catholic Church reaffirms the faith of the general Church in her dogmatic decrees of the Council of Trent. Her doctrine is given in the following language: "Who for us men and for our salvation, came down from the heavens, and was incarnate by the Holy Ghost, of the Virgin Mary, and was made man."[1]

The same doctrine is taught by the Protestant Church. Luther's Catechism says: "I believe in Jesus Christ His only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary."[2] The Reformed Church uses similar phraseology in her symbols of faith: "And in Jesus Christ, His only-begotten Son, our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary."[3] The Evangelical Association also expresses her faith by saying: "Conceived of the Holy Ghost, born of the Virgin Mary."[4] It behooves

[1] Decrees of the Council of Trent, Third Session.
[2] Luther's Small Catechism, Part II, Second Article.
[3] The Heidelberg Catechism, Question 23.
[4] Catechism of the Evangelical Association, Question 137.

us especially in our day of progressive thought, to inquire as to the Biblical ground of this doctrine.

The doctrine that the incarnation of the Son of God was brought about by a special operation of the Holy Spirit is well grounded in the Scriptures. The forming and glorifying principle of the Godhead found a sphere of special activity in the conception and birth of the sinless Christ. Again we must be on our guard lest we divide the Trinity to explain the incarnation. It would be an unwarranted assertion to say that the Holy Spirit is the Father of the Son of God, or even to say that He created His body. Our teaching is simply this: the conception and birth of Jesus was effected by a special activity of the eternal Spirit, who is the forming and glorifying principle of the Godhead. This doctrine is plainly taught in two of the Gospels: The angel said to Mary, The Holy Spirit shall come upon thee and the power of the Highest shall overshadow thee; therefore the Holy One born of thee shall be called the Son of God. (Luke 1: 35.) Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Spirit. (Matthew 1: 20.) The plain and evident meaning of these passages is that the conception and birth of Jesus did not occur in the ordinary manner, but by a special activity of the Holy Spirit.

2. *The Holy Spirit in the Development of Christ's Human Nature*

In our study of the human nature of Christ we must take into account two peculiarities. He did not need to struggle with human depravity; when Satan came to tempt Him, he found nothing in Him. In the second place, the Holy Spirit was given to Him in more copious effusion than to any other member of the

human family. The beloved disciple said, For He whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto Him. (John 3: 34.) Notwithstanding these peculiarities, He who by His perfect obedience and vicarious death on the cross reconciled us unto God, was tempted in all points like as we are tempted, yet without sin. He therefore needed the Holy Spirit to aid Him as much as any man who is subject to temptation.

Even before Jesus became ecclesiastically a "son of the law," His mental and spiritual development was mediated and directed by the Holy Spirit. In early youth while He was subject to His parents enjoying the training of a godly family, the Spirit of God was His tutor, His strength and His infallible guide. The Evangelist who said he took special care to gather the material for his Gospel, gathers together the essential facts of the youth of Jesus in these words: And the child grew, and waxed strong in spirit, filled with wisdom and the grace of God was upon Him. (Luke 2: 40.) The evangelical prophet connects this same line of development with the Spirit of Jehovah. In speaking of the stem of Jesse and the Branch growing out of his roots, he says, And the Spirit of Jehovah shall rest upon Him, the Spirit of wisdom and of understanding, the Spirit of counsel and of might, the Spirit of knowledge and of the fear of God. (Isaiah 11: 12.)

When Jesus became a member of the Jewish Church, taking upon Him the obligation to keep the law, He displayed great concern to understand the import of their forms of worship, and especially the meaning of the sacrificial system. He tarried at the temple to inquire of the teachers of the law. He understood His search for knowledge to be the business

the Father had given Him to do. The doctors marveled at His understanding, and His mother kept His wise saying in her heart. The Evangelist again explains this whole procedure by saying: Jesus increased in wisdom and stature and in favor with God and man. (Luke 2: 52.) This development of His youth was accomplished by means of the revelation God had already given, and the direct operation of the Holy Spirit on the mind and heart of Jesus.

Again, when Jesus was about to enter upon His public ministry, He sought to complete His qualification at the hands of John the Baptist. When there was some reluctance on the part of John, Jesus enforced His request by saying that it was necessary for them to fulfil all righteousness. The forerunner yielded; and no mortal man ever performed a more sacred rite nor rendered more honorable service, than did the son of the desert when he baptized the Son of man in the river Jordan. This baptism furnished the occasion for a far more significant equipment of grace and power, namely, the baptism of the Holy Spirit. When water baptism had been administered, the heavens were opened over Him, and He saw the Spirit of God descending upon Him like a dove and lighting upon Him. He also heard a voice from heaven saying, This is my beloved Son. (Matthew 3: 17.) As a dove gently, softly, quietly and gracefully descends and lights upon a resting place, so the Holy Spirit came upon the fairest of all the children of men and abode upon Him. He had special need of baptism of the Holy Spirit to prepare and qualify His human nature for unhindered co-operation with the Divine nature. The human nature needed the constant indwelling of the Spirit so that no impulse of the flesh or the mind might ever mar the happy union of the two natures. He needed the baptism of the

Holy Spirit in order that all those activities which pertained to His Messianic office and which naturally had their source in His human nature might be performed promptly and with adequate strength. He needed to hear the voice from heaven saying, Thou art my beloved Son, in whom I am well pleased, in order that His knowledge of His Divine sonship might have the support of two witnesses, namely, His own consciousness and the audible words from heaven. Not without this anointing of the Holy Spirit was the Son of man fully qualified to enter upon His public ministry and bring to the world the final revelation of God's great love for humanity. The forming and glorifying principle of the Godhead has done its perfect work in Him whom God has sent from His own bosom and qualified Him to say without any modification, Come unto me, all ye ends of the earth and be ye saved; come unto me and kindle your immortal spirits by the touch of my live and love; come unto me and I will lead you unto God.

The work of superintending the testing of Jesus was entrusted to the Holy Spirit. The powers of darkness can not be easily brushed away. The captain of our salvation must meet the foe himself in order to lead others on to victory. Christ needed for Himself the experience of overcoming the enemy of God and man. He needed to enter the conflict and fight in order to wear the victor's crown. The Holy Spirit had charge also of this stage of Christ's preparation for His redeeming work. He Himself must fight in order to be able to teach others how to fight, to teach them whence to go for strength and what weapons to use in the onslaught. This teaching of Jesus is a part of the Gospel by which we are saved. The record is given in plain terms: Then was Jesus

led up of the Spirit into the wilderness to be tempted of the devil. (Matthew 4: 1.) The same thought is expressed more fully by Luke in these words: And Jesus full of the Holy Spirit returned from the Jordan, and was led by the Spirit in the wilderness, being forty days tempted of the devil. (Luke 4: 1, 2.) Neither Evangelist intimates that Jesus was prompted by His own choice to undergo this ordeal, but rather that He was constrained by the Holy Spirit. The same Spirit that came upon Him like a dove at baptism now takes charge of His testing as a personal qualification for His public ministry. Mark expresses this work of the Spirit by the use of a still stronger term. Instead of saying that Jesus was led by the Spirit, he says the Spirit driveth Him forth into the wilderness. The term driveth means an impelling urgency by a personal agent.

This searching ordeal doubtless served to confirm the Saviour's consciousness of His Divine sonship; for it is recorded of Him, that when the devil had ended all the temptation, Jesus returned in the power of the Spirit into Galilee, and there went out a fame of Him throughout all the region round about. The work of the Holy Spirit at His baptism was supplemented by the testing in the wilderness by the means of an opposite process, but the same purpose was subserved, namely, to qualify Jesus to be the world's Redeemer by means of the God-consciousness developed and confirmed within Him.

3. *The Holy Spirit in Christ's Mediatorial Suffering*

It is not necessary to emphasize the idea that the Holy Spirit was given to Christ for His guidance in every work of His redemptional activity. But we find special mention made of the work of the Holy Spirit

in connection with Christ's mediatorial suffering. The writer of the Epistle to the Hebrews, after comparing the shed blood of Christ with the blood of the Jewish sacrifices as a means of purification, adds these words: Who through the eternal Spirit offered Himself without spot to God. (Hebrews 9: 14.) The meaning of these words has been disputed, but we accept the meaning given to them by Calvin and the majority of Reformers since his day. We hold that there is here a reference made to the work of the Holy Spirit in guiding and sustaining Christ in His passion. The human nature needed the constant light and guidance of the Spirit. Christ's life of perfect obedience could be lived only as His human nature was constantly illuminated and sustained, especially in His darkest hours in the garden and on the cross. We would not say that this working of the Spirit was separate and distinct from the Divine nature in the Son. But just as the Holy Spirit of God does the work of God elsewhere in the moral realm, so also does He work in the human nature of the God-man to qualify Him to endure His mediatorial suffering.

VI. The Work of the Holy Spirit in the World

The work of the Holy Spirit most prominent in Christian thought of our time is the work that is wrought in the heart of the believer. But this phase of His work is so vitally connected with experimental religion that we deem it expedient to treat it fully under the general subject of Soteriology. We shall therefore limit our thought in this connection to the Holy Spirit's work in the world at large.

The Old Testament recognized a striving of the Spirit in mankind to support the God-consciousness. There never was a period in human history when man's religious nature was not upheld by the eternal Spirit of God. But Christ promised a special outpouring of the Spirit after His departure in answer to His prayer. He said of Him: He shall convince the world concerning sin, concerning righteousness and concerning judgment. He introduced this statement by saying it is expedient for you that I go away, for if I go not away the Comforter will not come. Then He adds, When the Spirit of truth is come, He will guide you into all truth. He shall glorify me, for He shall receive of mine and show it unto you. (John 16: 7-13.)

The fulfillment of this special promise began with the outpouring of the Holy Spirit on the day of Pentecost. It is true, John explains the words of Jesus concerning the Spirit He promised to give by saying, For the Spirit was not yet. (John 7: 39.) We can not understand John to say that the Holy Spirit had not been operative in the world before. He had been active in transforming chaos into order, active in striving with mankind before the flood, active in the cov-

enant of the law, active in the incarnation and in the ethical development of Christ, and active in Christ's sacrificial death. But as the bond of communion between the glorified Redeemer and the world, He had not yet come into the world. Jesus needed to be glorified before any such communion could be established.

The language in which the promise of the Holy Spirit is given indicates that Christ had a world-wide activity of the Spirit in mind, and that in some way that activity was connected with His own mission while in the flesh. The Spirit was given to awaken and sustain a conviction concerning sin and righteousness. The world is perishing because of sin; Christ came to show forth and offer a righteousness that would save a perishing world. A sense of sin and some idea of the sentence of death connected therewith are necessary to appreciate the remedy that is offered. The Spirit that convinces of sin also convinces of righteousness, and especially of the righteousness set forth in Christ. The righteousness which is of God is illustrated in the life, the character and saving work of Christ. Sin and righteousness are moral opposites, and their distinction is determined by what God is and by His judgment. Christ Himself has expressed this judgment between good and evil, and His judgment is an eternal truth based on the nature of God. This judgment between good and evil is the foundation of the Divine action which determines man's eternal destiny. Men ought to be concerned about God's judgment.

It is the work of the Holy Spirit to convince the world concerning sin. When the Gospel is preached the righteousness of Jesus furnishes the occasion for awakening this conviction. The Spirit brings the concrete facts of the life and death of Christ to the consciousness and conscience of men to awaken a sense

of righteousness and judgment that inevitably issue in judgment. There naturally springs out of this sense the duty of laying hold on the righteousness of Christ and accepting the gift of eternal life. The conviction of sin, righteousness and judgment creates an intense urgency to flee from the wrath of God and to accept His offered mercy.

The nature of this work of the Spirit is of special interest. We use the term conviction in speaking of the work of the Holy Spirit in the world, not in any special theological or forensic sense, but in the sense our common speech provides. When we speak of a man's convictions we mean thereby his settled certainties. We have come in contact with men who seemed to have lost the foundation of a moral life; they seemed to have no settled convictions of right or righteousness. The Scriptures speak of an unpardonable sin committed by blaspheming the Holy Spirit. This seems to be in essence the dropping of the moral sense out of a man's consciousness. Now it is the work of the Holy Spirit to keep alive that moral sense. The Spirit brings to clear light the general conviction of distinction between good and evil. As He moves upon the face of humanity, the idea of righteousness is made clearer, and the right judgment between good and evil is brought out in bold relief. Through the work of the Spirit the higher life as seen in Christ is pushed to the front and the moral progress of the world advances step by step.

It may be said that this is the natural development of the human race. We reply by saying, it matters not whether we call the process natural or supernatural, the energy that determines it is the energy of the Holy Spirit. Just as the naturalist designates the force that causes the planets of the solar system to respond to the drawing of the sun by the common term gravita-

tion, so we designate the forming and glorifying principle in the moral realm the Holy Spirit. There can be no moral philosophy, no system of ethics, no theology, yea, no religion, without a recognition of this all pervading moral power in the world which in Scripture is called the Holy Spirit.

There is some difficulty in defining and describing the work of the Holy Spirit, but there is no reason why we should not recognize the reality of it. His work is as much a reality as gravitation. All good that appears in humanity grows up under the fostering care of the Holy Spirit. The awakening and sustaining of the sense of right and wrong is a work of the Spirit. The deepening of the conviction of obligation to ally oneself with the right is due to the Holy Spirit. Moral reform, philanthropic enterprises, charitable institutions for needy and suffering humanity, and all humane movements are to be ascribed to the activity of the Holy Spirit. To say that all these multifarious forms of goodness in the world are not caused by the Spirit of God operating in the hearts of men, is practical atheism.

We deplore the fact that unbelief as to the reality and power of the Holy Spirit in the world today is only too common. Even Christians are often culpably timid in testifying as to the power of the Spirit in regenerating and sanctifying the heart. Not infrequently we hear the opinion expressed that the days of the Holy Spirit's power are past. We have abundant reason to hold that the power of the Holy Spirit is as great in the world today as in the days of the apostles. Admitting that the outward manifestations of His power vary and are determined by the thought and customs of the times, we nevertheless hold that never before in the history of this world were there more or stronger evidences of the Holy Spirit's activity than today. By

holding that the power of the Holy Spirit is waning, we dishonor God, make our faith ineffective, and impoverish our lives. Faith in the Spirit's all-pervading urgency for that which is good and right, is the indispensable secret of power. Dr. W. N. Clarke has well said: "When the Church believes that the promise of her Lord concerning the convincing Spirit is now in course of fulfillment, and lives in practical recognition of the present God in man, convincing the world of sin, concerning righteousness and concerning judgment, the day of joy and power will have come."[1]

[1] Outline of Christian Theology, p. 381.

VII. Miraculous Works of the Holy Spirit

There is a group of works attributed to the Holy Spirit in the New Testament which may be designated miraculous. We need do but little more in this connection than to enumerate them. The earliest of these works mentioned is the power to speak with tongues. In Acts 2: 4 we read, And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. Likewise we are told by the inspired historian in Acts 10: 46, that certain believers upon whom the Holy Spirit fell spake with tongues. Then again in Acts 19: 6 there is associated with the power to speak with tongues the power to prophesy, due also to the Holy Spirit falling upon them. Paul enumerates a number of these miraculous works in 1 Corinthians 12: 8-10, among which we find gifts of healing, the working of miracles, prophecy, divers tongues, and the interpretation of tongues. It is impossible for us to determine from the meager data what some of these gifts were. However, it appears to have been the Divine order not to continue all these miraculous works of the Spirit.

There is yet another noteworthy work of the Holy Spirit that should be mentioned in this connection, although the propriety of placing it under the miraculous may be questioned. It belongs, however, to the miracles of grace. We refer to the national revivals of religion in modern times. The first of these specially worthy of note is the great Protestant Reformation in the sixteenth century. This was followed by the Wesleyan movement in the eighteenth century, which was closely connected with the great awakening

in New England brought about specially by the preaching of Jonathan Edwards and George Whitefield. The great revival of religion that swept over this country in 1857 and 1858 must also be classed with these special mighty works of the Holy Spirit. These mighty pulsations of the religious life constitute an important element in the work of the Holy Spirit for the renewing of the world.

We have taken only a glimpse of the worldwide sweep of Spirit activity manifested among the children of men. This is but a foretaste of that which will be realized when the whole world shall have been evangelized. Other phases of the Spirit's work pertaining especially to experimental religion will be considered under Soteriology.

PART V

Soteriology:
The Doctrine of Personal Salvation

The rim of destiny is by God's decree, but the personal center of destiny is by man's choice.—O. A. CURTIS.

God has determined that the final lot and state, which every free agent chooses for himself, shall forever express what God is in freedom, in holiness and in love. This determination is the rim of destiny.

Die göttliche Selbsmitteilung darf nicht onne die göttliche Selbstbehauptung gedacht werden. Die heilige Gerechtigkeit ist in Gott Prinzip der göttlichen Selbsterhaltung.—DORNER.

Be ye holy, for I am holy. The blood of Jesus Christ His Son cleanseth us from all sin.—BIBLE.

PART V

SOTERIOLOGY: THE DOCTRINE OF PERSONAL SALVATION

I. The Christian Idea of Man

The idea of religion rests on the conception of a relation existing between a Supreme Being or beings and man, a finite and dependent being. The Christian religion is essentially fellowship with God mediated through Jesus Christ. Its subject-matter has to do with two parties, God and man, and their relation to each other. A scientific presentation of the subject requires that both the parties that come into relation with each other be described as fully as possible. In preceding Parts of this study we have endeavored to set forth the Christian idea of God the Father, God the Son, and God the Holy Spirit. It follows naturally that we now set forth the Christian idea of man, who in his religious life is brought into fellowship with God As it is important that we have a right conception of God in our study of theology, so it is likewise very essential that we have right ideas of man. It is desirable that we know man well, lest we err in our conception of his relation to God. In order to know man thoroughly, we must know him as to his origin and nature, his constitution and essential powers, and as to the Divine aim of his being. Not all of his powers are of equal importance to our study, but we must give special attention to his moral and spiritual powers by virtue of which he comes into spiritual fellowship with God. We should also know man in his relation as an individual to the race of which he is a

member. Before we can profitably study the redemption of man or the experience of salvation, we must know what is the nature of the being that is the subject of redeeming grace. Therefore Soteriology begins with the Christian idea of man.

1. *The Origin of Man*

The essential truth concerning man's origin is plainly and concisely stated in the general Biblical account of creation. We need but to quote a few words from Moses to give this essential truth: So God created man in His own image, in the image of God created He him, male and female created He them. . . And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. (Genesis 1: 27; 2: 7.) The essential truth of this account is in the affirmation that by a special, definite Divine act the human race came into existence. God made man, He made him in His image, and He made them male and female. These three facts are definitely expressed in the Biblical account, and no sophistry or false exegesis shall rob us of this truth. But while we hold positively to this Christian idea of man's origin, namely, that he is the offspring of Deity, we should not ruthlessly ignore the light that natural science may throw on the inquiry as to the method of the Divine activity in the creation of man. Neither would it be consistent to admit that God made use of means in some forms of creation but not in creating man. A fair exegesis welcomes the light of science and history and philosophy on the Biblical account of man's creation. We must distinguish between the plain Scriptural doctrine that God created man, and the various theories that have been held from time to time as to the manner of man's origin. A

theory of evolution does not properly belong to theology. Suffice it to say that a rational theory of theistic evolution does not necessarily contradict the Biblical account of creation.

The Bible recognizes only one Creator; no other being has creating power. No being standing at any remove from God Himself has creative power; God did not delegate creative power to any created being. No angel, no demon, no demiurge can be a creator in the proper sense of the term. God may say, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after its kind, and yet not delegate creative power to the earth. He may say, Let the waters bring forth abundantly, the moving creature that hath life, without delegating to the waters the power to originate life. (Genesis 1: 11, 20.) Even though material elements of the earth be put under contribution for the creation and development of new forms of life, it nevertheless required the creative word of God to bring them into existence.

As to man's body we are told that God created it from the dust of the ground. The body of man is composed of the same matter as the earth upon which he lives. This truth is corroborated by the teaching of science in our day. Our body consists of earthy matter organized by a principle of life. In dissolution the material of the body returns to the dust of the ground whence it was taken. Man's body is controlled by the common elements of physical and chemical action. As to its organization the human body resembles the bodies of other animals in general. The common law of adaptation of bodily members to perform certain functions in the living organism, applies to man as well as to the lower animals. It is an easy matter to define man zoologically, for the qualities of

his physical constitution give him an exact place in the classification of animal life. But the fact that a man can be easily classified as he is related to the animal world does not give a full account of him. No one supposes that a zoological definition of man is of much value in theology. Man is the subject of qualities and powers that are beyond the domain of zoology. Man's psychological powers and his religious nature are of special value in the study of theology.

In creation God breathed into man the breath of lives and he became a living soul. The real import of this figurative language is, that God by the activity of His Spirit created in man a living soul. The soul as it came from the plastic hand of God carried in it the principle of animal life and the principle of mental life. Theology has made inquiry as to the manner in which God creates human souls. The inquiry has been conducted with but little profit; and there is no probability that man will ever be able to discover the process of soul making. No biologist can give us the formula; God reserves the mystery for Himself.

In theology and philosophy the subject of the origin of souls has been discussed under three leading theories. Without a special study of the relative merits of these theories, we shall be content with a bare statement of the theories.

(1) The Theory of Pre-existence.—This theory teaches that souls existed before they were connected with a human body, and was held in ancient times by Plato, Philo and Origen. Plato held this theory to explain the soul's possession of ideas not derived from sense perception. Philo favored this theory to explain the soul's imprisonment in the body. Origen sought by this theory to justify the great disparity of conditions in which men enter this world. In more recent years Kant, Julius Mueller and Edward Beecher advo-

cated this theory to explain the depravity of human nature from birth.

(2) The Creation Theory.—This theory regards the soul of each human being created immediately by the hand of God and joined to the body, either at conception or at birth, or at some time between the two. Aristotle, Jerome and Pelagius earnestly defended this view. In later years certain Roman Catholic and Reformed theologians argued strongly in favor of the Creation Theory. The advocates of the theory rely principally on certain Scripture passages which seem to be in their favor. They also find in their view an explanantion for the marked individuality of a child which can not be accounted for by parentage.

(3) The Traducian Theory.—The adherents to this theory hold that the human race was created in Adam, and by natural generation all men receive both body and soul from the first pair. They hold that all souls since Adam are only mediately created by God, namely, in the sense that He upholds the laws of propagation which He introduced in creation. This view was taught by Tertullian and tacitly supported by Augustine. The latter at times wavered for fear the theory might involve some materialistic consequences. It is now generally favored by the Lutheran Church; many theologians of various Churches in modern times are inclined to this view. We find able representatives of this theory in Dr. John Miley of the Methodist Episcopal Church, and Dr. Augustus Hopkins Strong of the Baptist Church. The truth as to the origin of souls seems to be found in a combination of elements of the second and third theories.

In the evolution theory on the origin of man some interesting questions on the relation of man to the lower animals are raised. By a careful study of the anatomy and physiology of animal life, the broad line

of distinction between man and the lower animals is removed. The study of comparative psychology brings the conscious life of the inferior animals into closer relation to that of man. Several positive points of distinction, however, remain. In the first place, man possesses a power of reflection that can not be found in lower animals, and there is no evidence that any approach to reason is made by the lower animals. Then, in the second place, man is distinctly a religious being, but in the lower animals there is not found the least indication of any religious instinct. The teaching of theistic evolution on the origin of man, and the Traducian Theory on the origin of souls, agree in many points; we will rejoice to see the day when science and theology agree in essential points.

2. *The Constituent Parts of Man*

In every effort to set forth the Christian idea of man there appears the question as to the number of essential parts in a human being. Two theories have occupied theological thought on this subject: Trichotomy, which teaches that man is composed of three essential parts, and Dichotomy, which teaches that only two parts constitute a human being. The chief argument for Trichotomy is the claim that three parts are definitely mentioned in the Scriptures; namely, *soma, psyche* and *pneuma,* that is, body, soul and spirit. If the use of terms alone should determine the number of constituent parts in man the number would need to be doubled or even tripled. The term mind is frequently used to designate the immaterial part of the human constitution. The term heart is often used to designate the seat of man's mental and spiritual life. Yet we do not claim, therefore, that man is made up of five essential parts. However, Tri-

chotomy does represent an important truth, namely, that man has a threefold endowment by virtue of which he sustains relations to matter, to self and to God. But Dichotomy has a more rational explanation of this truth than Trichotomy. At times it may be more fitting to call the immaterial principle in man, soul, because of its relation to matter or self. Then again, it may be more fitting to call that same immaterial principle spirit, because of its relation to God or the spirit world. There is no reason for dividing a human being into three essential parts simply because of the number of terms used to designate him. We have many different Biblical names for God, yet no one argues that therefore we should think of Him as composed of so many different parts. The Scripture passages usually cited in favor of Trichotomy can be satisfactorily explained on the principle of *usus loquendi*, without subscribing to this theory.

While the Scriptures do not teach explicitly either Dichotomy or Trichotomy, we yet hold that the former is more clearly in accord with the Biblical terms and ideas than the latter. Dichotomy holds that man is composed of only two kinds of essence, namely, matter and spirit. There is a material essence and an immaterial essence, which constitute the underlying reality of all forms of activity manifested in man. This twofold division is the one most naturally recognized in human life. Human consciousness is in favor of Dichotomy. When a man reflects on the kinds of activities of which he is the subject, he will soon observe that they fall into two great classes, physical and mental. He will naturally posit one underlying reality for each one of these two classes of activities.

The Scriptures when fairly interpreted favor Dichotomy. We shall but briefly consider the Scriptural arguments in favor of this view.

(1) In the record of the creation of the first man, apart from earthy matter which was taken from the dust of the ground, there is mention of only one other element in the human constitution. By Divine inbreathing man was made a living soul. The living soul is the only immaterial element mentioned. It is not said that man was first made a living soul, and then God breathed into him a spirit; but that God breathed into that which came from the dust and man was made a living soul. God's life took possession of clay and as a result man had a soul. Dust and soul are the two elements mentioned in the creation of man.

(2) The terms soul and spirit are used interchangeably in the Bible. We read in Genesis 41: 8, His spirit was troubled; in Psalms 42: 6, My soul is cast down within me. Again we read in John 12: 27, Now is my soul troubled; and in John 13: 21, He was troubled in spirit. In these passages the terms soul and spirit are used interchangeably. In any passage one term might be interchanged for the other without affecting the meaning in the least.

(3) In a number of Scripture passages body and soul alone, or body and spirit alone constitute the whole man. In the first Gospel we read, Fear not them which kill the body, but are not able to kill the soul. (Matthew 10: 28.) Paul says, For I verily, as absent in body but present in spirit, have judged already. The apostle John also says, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. (3 John 2.) In these passages the writers designated the whole immaterial part of a human being by one term, either soul or spirit. A large number of the foremost theologians of modern times have accepted Dichotomy. Among these we find Oehler, Godet, Schmid, Luthard, Hofman, Thomasis, Hodge, Ebrard, Miley, and A. H. Strong.

When the terms soul and spirit are not interchangeable, the best interpretation finds them to be names of the same immaterial element in man, viewed in different relations. The immaterial part of man may be viewed as coming directly from God, akin to Him, appointed for fellowship with Him and capable of His indwelling, and in this relation it is generally called spirit. On the other hand, the immaterial part of man may be viewed as related to the body which it inhabits and with which it participates in the experiences of an earthly life; in this relation it is properly called soul. But in this distinction we can not divide the essence of the soul into parts and relate them respectively. Neither can we say that the lower faculties constitute the soul and the higher faculties the spirit. But we must hold that the whole immaterial part of man is composed of one and the same essence, whether it be viewed in its relation to the body and this earthly life, or in relation to God and the spiritual life. This distinction in the use of terms is the basis of the terminology that calls a man soulish when he lives solely in the material or earthly realm, and spiritual when he lives in fellowship with God, and makes his higher relation prominent. It has been beautifully said: "Man's is not a three-storied house, but a two-storied house, with windows in the upper story looking in two directions, toward earth and toward heaven,—an outlook toward things below and a skylight through which to see the stars."

After all that can be said on the specific significance of the terms soul and spirit in the Bible, it must be admitted that the Biblical usage often amounts to no more than a vague parallelism. Not infrequently there is given a slight hint of the distinction between the life-principle and the individual life. But the question whether man is composed of two or three con-

stituent parts does not affect materially any essential doctrine of the Christian religion. The question of greater import is, What is the nature of the powers of man whose seat lies in the immaterial element of his being?

3. *The Spiritual Constitution of Man*

This subject has special significance because of its bearing on Soteriology. Primarily salvation pertains to man's spiritual nature. The subject has not only psychological significance, but it is replete with religious import. Man is created in the image of God and appointed to walk in fellowship with his Master. God is Spirit, and man must worship Him in spirit. We inquire then, What are the constituent spiritual elements that qualify a man to walk in fellowship with his God?

Constitutionally man is like unto God, he bears the image of his Creator. The Divine image in man which qualifies him to walk in fellowship with God is found in his personality. God sees over against Him in the capacities of a human spirit a reflection of his own life. Man's personality is a reflection of God's personality. It is made up of a combination of the powers of intellect, sensibility and volition in a self-conscious unity, with moral judgment crowning their action with the highest significance. The body is only the servant of personality. It is the seat and means of the present personal life, but it is not a necessary part of personality itself. Personality might exist without a body as it does in God. We can conceive of personality as existing separate from the body, and learning external things otherwise than by sensations, and expressing itself otherwise than through the body, and yet personality be as real as under present condi-

tions. We can not substitute sensibility or will in personality, although we can substitute for the body. Children that die in infancy will doubtless be provided with some adequate means to learn external things aside from bodily sensations. But in this present life it is the Divine order that the body be the servant of the spirit and bring to it signs of external realities. The spirit of man is richly endowed with native capacities that qualify him for spiritual fellowship with God. Because of their bearing on experimental religion they are worthy of special study.

(1) One of the chief characteristics of man's spiritual endowment is the power of self-consciousness. The quality of this endowment is far beyond anything that is found in the lower animals. In man self-consciousness comes to clearness and definiteness not even remotely approached by the highest animals below him. Man thinks of himself as the subject of mental activities. He even abstracts the activities from the subject and considers their qualities and their relations to each other and their relation to one common source, his own soul. Man analyzes his inner life and reflects on it. He seeks to develop his soul life and enrich it by putting under contribution whatever he finds in the external world and by all he may appropriate from the experience of all his predecessors. Man is so constituted that he is constantly reaching out to appropriate from the world about him whatever he can find to enrich his own personality.

(2) Man is endowed with a sensitive moral sense. It may be greatly cultivated, but as to its essential quality it must be considered a native endowment. Man knows himself amenable to moral law. Animals may learn obedience, but we do not know that they have any sense of moral obligation. Man knows himself to be under moral obligation both to his fellow-

men and to a Supreme Being. He may not fully understand his relation to the supernatural, but he can never get rid of the grip of the supernatural. Man everywhere has an idea of rights and obligations, of moral merit and demerit, of guilt and innocence. Man is a moral being.

(3) Closely allied with the preceding is moral freedom. Man's idea of obligation is rooted in his idea of freedom. He knows himself free to choose his path in the realm of morality. Man is conscious of moral freedom. He may become a slave to his own sinful nature, but this does not make him a determined being so long as his probation continues. Consciousness of moral freedom operates essentially as follows: Whenever man faces two or more alternatives, one of which appears to be morally right, he is conscious of the fact that he is not determined by anything outside himself to choose any of the alternatives. He realizes that he is a free agent in the sense that he himself determines his actions. Man is metaphysically free, empirically he may become a slave to his own depraved nature. It should be emphasized, however, that with the constant help offered by the Holy Spirit, man's responsibility remains though he be enslaved to his sinful nature.

(4) In man's native mental endowment there is found his capacity for the religious life. First of all, there is necessary for a religious life a knowledge of a Being worthy of worship. Some conception of God is essential to religion. In man's mental endowment there is found the capacity to form the idea of a Supreme Being worthy of worship. In the power of thought and reason there is found the capacity not only to set up an ideal worthy of worship, but also to articulate in a convincing proof the evidence of the reality of such a Being. In a man's intellect we find

capacity to receive a revelation from God. It is only the one who is deficient in reason who says there is no God. Man has the capacity to know God as an object of worship.

In human sensibility there is found the seat of an urgency to worship. Man has been called a praying animal. Although it may be said that the feeling in man that prompts him to worship may be illustrated by the attachment of an animal to his master, yet we would not admit for a moment that reverence is no more than a development of animal feeling. When Isaiah cries out and says, Hear, O heavens, and give ear, O earth, The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider, he does not put these dumb brutes on an equality with Israel. (Isaiah 1: 2, 3.) The Israelites are God's children, the ox and the ass are not. Man's capacity for religious feeling distinguishes him from the brute creation. Man's power to know and to feel furnishes the basis and the urgency for a willing surrender and faithful devotion which constitute the staying qualities of a religious life.

In this analysis of the spiritual constitution of man there is found the capacity for saving faith. In this connection we need only point out those elements of man's religious nature that constitute his capacity for the exercise of saving faith. With the power of thought to apprehend God and to lay hold on Him for the highest possible personal development, there is combined the emotional nature, by which under the light of persevering attention, directed by man's free choice and the energy of the Holy Spirit, man becomes the subject of saving faith. Man has the natural capacity to believe. This power is given him by native endowment. Under the upholding energy and the sweet persuasion of the Holy Spirit, man can believe unto

the salvation of his soul. Man has the capacity to come into the attitude of filial trust and obedience to God, instead of the attitude of indifference, rebellion and fear.

Both the Bible and mental science furnish abundant reason for making the idea of the Divine image in man prominent in Christian doctrine. Man's personality, his intellect, sensibility, his will, his freedom, and his self-consciousness, are the constituent elements of the Divine image in man and furnish the capacity for the religious life. Every rational explanation of the religious life gives due recognition to the functions of these several constituent elements of man's religious nature.

4. *The Seat of the Religious Life*

Where do we find the seat of the religious life? Ever since the days of Schleiermacher this question has been made the subject of special thought. It may be unduly emphasized, for the question of greatest importance is not, Where is the seat of the religious life? but, What is the nature of the religious life? The first question, however, is preparatory to the second and must be carefully considered. Schleiermacher insists that the feelings are the seat of the religious life. He claims to have discovered that a sense of dependence on a Supreme Being is the starting point of all forms of activity in the religious life. That humility is the fundamental subjective grace of godliness we readily admit, but we can not admit that the seat of the religious life is to be assigned to human sensibility.

Dr. I. A. Dorner's idea of the psychological basis of the religious life is far more rational, and withal in perfect accord with the Scriptures. He says: "God

in love imparts Himself to man; man in the Divine order is appointed and endowed with capacity to receive the impartation of God as love. This impartation of God and the receiving of God on the part of man, conceived as a reality, is our conception of religion. God, however, is an indivisible spiritual totality; so religion has its primitive reality not in one of the spiritual powers of man but in the totality of his soul life."[1]

The religious life can not be confined to any one of the essential faculties of the soul. Not even in its first conscious beginning can we separate religious feeling from knowledge. The feeling can not lead to any responsible intelligent act without a basis in knowledge. And again, there is no moral virtue without a free volitional act. So we can not point to any one of these faculties as providing the initiating and determining function of the religious life independent of the others. It requires the whole man to be truly religious. It is impossible to describe religion, either as to its origin or progress in forms of activity furnished by any one of the mental faculties exclusive of the others.

It is evident, therefore, that the seat of the religious life is found in the totality of man's spiritual constitution. It is not found in the intellect alone, nor in the sensibility or will alone. Neither is it found in the combination of any two of these faculties; not in reason and feeling combined, nor yet in the feeling and will combined. Admitting that one or the other of these faculties may be abnormally developed, nevertheless, we can not conceive how true religion can exist without the co-operation of every faculty of the spiritual nature. The whole man, body,

[1] System of Christian Doctrine, Vol. I, p. 542.

soul and spirit, and all the essential faculties of the mind must be active in the religious life.

5. *Evidence of Man's Dignity*

We unhesitatingly affirm that man was created in the image of God and that he still has His likeness. Although in the Fall man lost the purity of the moral image of His maker, he nevertheless retains the constitutional image. If the teaching of Genesis were supported only by the achievements of primitive man, or by the condition of the submerged classes in our day, we might not be justified in placing so high an estimate on man's native dignity. But the history of the race, though checkered with light and darkness, good and evil, affords abundant evidence to justify us in placing so high an estimate on man's native endowment. The statement that God made man in His own image and gave him dominion over all the earth is fully evinced by his native ability and by his achievements in the earth.

The image of God in man is seen from the fact that man, like his Creator, prepares for himself the physical and moral world in which he lives. Man is not endowed with creative, but with formative power. God is immanent, but He is still preparing the world for his moral immanence. In like manner, man is preparing the face of the earth for his physical well-being, and is beautifying the world for his social and religious life. This task was put upon man at the beginning; for God commanded Adam to dress and to keep the garden of Eden.

Man's exalted native dignity is evinced by his inventive genius. There is stirring in his soul an irrepressible impulse to make the entire realm of nature subservient to his will. Man makes fire and water

and air and lightning and ether, and a host of natural forces his servants. He anticipates the storm, subdues the mighty waves, makes the rivers and the seas his highways, delves into the bowels of the earth, appropriates the useful ores and seeks out the precious metals, and makes them all contribute to his profit and pleasure. Man harnesses the mightiest and most subtle forces of nature and compels them to do his bidding. The wonderful modern inventions, thought out and applied by man, to make all the forces of heaven and earth serve him, are the best commentary on the native dignity ascribed to man in the Biblical account of creation.

We reach the highest point of evidence on the exalted dignity of man, when we state the central truth of our holy religion, namely, that the eternal Son of God joined Himself in eternal union with human nature. This great, unparalleled, central truth of history demonstrates the fact that man has the native capacity for the indwelling of God; and this truth proves the exalted dignity of every son of Adam.

In creating man in His image God completed His work of creation. Man in reality, in his fully developed personality, becomes the chief organ by means of which God finds the most adequate expression of His idea of the world. Dr. E. V. Gerhart has stated this thought clearly in the following words: "When he rightly knows himself in his twofold relation, on the one side to sub-human kingdoms, and on the other to God, he learns to know the Divine meaning of the world, a meaning which he may declare by living the ideal life of human personality, and may proclaim in speech."[1] The only satisfactory explanation of this world is that which finds its purpose in the Divine ideal of man. God's ideal as to man is that he

[1] Institutes of the Christian Religion, Vol. II, p. 24.

might give the highest possible expression of Himself. All creation is subordinate to this end. Thus Jesus teaches when He says that one human soul is worth more than all this world. Man himself becomes the prophet of this natural world by telling us what purpose it was destined to serve.

Again, when Jesus Christ gives Himself an offering unto God, He teaches us God's purpose concerning man. The apostle Paul in the hortatory part of an epistle, in which he magnifies the service rendered to God and humanity by the death of the God-man, says, I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. (Romans 12: 1.) Man is physically and organically connected with lower kingdoms as their head. He gathers up into himself all the sub-kingdoms, and now when he offers himself a living sacrifice of praise and thanksgiving on the altar of God, he renders a priestly service for this whole world, just as Christ did. Not only does man become like Christ a priest for nature, but he becomes also an organ of Divine benediction. Through the normal action of man's personality the favor of God descends on the work of His hands. God's idea of the world as to its natural and ethical goodness is realized just in proportion as man imitates his supreme head and renders priestly service unto God and the world. As soon as we shall have an ideal Christian civilization, we shall have an actual expression of what God has destined man to be. It seems that this Divine ideal of man is prophetically described in the twenty-first chapter of Revelation. The inspired prophet sees the New Jerusalem coming down out of heaven upon the earth. All the nations gather into

it, and the kings of the whole earth bring their wealth and their glory and honor into it.

6. *Christ is the Pattern of the Christian Idea of Man*

The Christian idea of man is subject to development and improvement; but God's ideal is absolute and perfect. Although we may fail in a measure to apprehend fully the thought of God concerning man, yet we can not err seriously, because God has given us a concrete expression of His ideal in the gift of His Son. Every thing that pertains to the human nature of the God-man, constituting an integral part of his personality, enters into the Divine ideal placed before man. So long then as the Church is guided by the Divine ideal as expressed in Jesus Christ, she can not go far astray in her idea of man.

The Christian idea of man, as we have outlined it, is well grounded in Biblical authropology and is in full accord with the teaching of natural science and human history. In his bare physical nature man is closely connected with the world which he inhabits, but in his spiritual nature he is like unto God who made him. In our treatment of this subject we have given merely a summary of the qualities and characteristics of man who in God's plan has become the subject of redeeming grace; but we have said enough to show that the Christian idea of man is one in every respect worthy of an absolute religion. Man is the offspring of Deity; as to his essence, he is composed of two parts, matter and spirit; as to his spiritual constitution man bears the image of God, is a personality akin unto God; the totality of his spiritual constitution is the seat of his religious life; he was created for a lofty purpose and the evidences of his exalted dignity are abundant; and nothing less than the Di-

vine ideal, as expressed in Jesus Christ, becomes the pattern for the Christian idea of man.

As we place before us Christ as the pattern of the Christian idea of man, and then apply to Him the significant words of the inspired evangelist St. Luke, when he says, Jesus increased in wisdom and stature, and in favor with God and man (Luke 2: 52), we must think of God's idea of the nature of man as that of a being, whom He endowed with a capacity to be progressively realized. God has given us in Christ the pattern of that which is also the pledge of what we may become.

II. The Christian Idea of Sin

The peaceful relation existing between God and man in the latter's innocency has been disturbed by sin. That primeval happy relation between God and the creature in whom He was delighted to see His image, has been embarrassed and troubled by moral evil. It is therefore incumbent on the theologian to take cognizance of this disturbing element. As the astronomer when tracing the orbit of a planet must calculate the bearing of some other heavenly body near at hand, so the student of theology must reckon with this disturbing element, moral evil. A sound Biblical doctrine on sin is essential to the doctrine of Soteriology.

1. *The Reality of Sin*

Before we define sin or endeavor to set forth its real nature, we do well to consider first the bare fact of sin. There are not a few speculative questions concerning sin which we may safely ignore as Jesus did; but the reality of sin is not a speculative question. Jesus said much about the sin of His contemporaries and the sinfulness of the race.

The reality of sin is clearly set forth in the Sacred Scriptures. There is no writer of history, no prophet, bard or apostle, that does not refer repeatedly to this disturbing element of sin. From Genesis to Revelation the fact of sin is either clearly stated or implied in every book. The Scriptures begin with the first act of transgression, which is speedily followed by an account of murder in the first family. The sinful race

provoked the wrath of God, and the antagonism between God and man, between good and evil, becomes a part of the subject-matter of all forms of Divine revelation. There is no lack of Biblical statement concerning the fact and reality of sin.

In the protevangelium given immediately after the first transgression the disturbing element of sin is recognized. God said, I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel. (Genesis 3: 15.) To Cain, whose heart was filled with hatred, God said, Sin lieth at the door. (Genesis 4: 7.) Even Job the upright man confessed his sin, saying, If I sin, thou markest me. . . I am full of confusion; therefore see thou mine affliction. (Job 10: 14, 15.) The Mosaic system of sacrifice is based largely on the idea of sin. We find in the ritual statements like these: And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth in ignorance before the Lord, to make an atonement for him and it shall be forgiven him. (Numbers 15: 28.) We find the fact of sin mentioned repeatedly in the Psalms and the prophets. If thou, Lord, shouldst mark iniquity, O Lord, who shall stand? (Psalms 130: 13.) Your iniquity separates between you and your God. (Isaiah 59: 2.) Isaiah gives a vivid description of sin when he says, Ah, sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel to anger, they are all gone away backward. (Isaiah 1: 4.)

Jesus spoke of mankind in general as being evil. In contrast to God man is a sinner. If ye then being evil know how to give good gifts to your children, how much more shall your Father which is in heaven

give good gifts to them that ask Him. (Matthew 7: 11.) The evil man out of the evil treasure of his heart bringeth forth that which is evil. (Luke 6: 45.) There is perhaps nowhere a more fearful description of the blackness of the human heart than that given by the apostle Paul in the first and third chapters of the epistle to the Romans. He describes the vileness of the heathen world and the equal moral corruption of the Jews in unequivocal terms. The whole catalogue of corruption and crime may be summarily expressed in these Biblical terms: As it is written, there is none righteous, no not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one. (Romans 3: 10, 11, 12.) The Scripture hath concluded all under sin, that the promise by faith in Jesus Christ might be given to them that believe. (Galatians 3: 22.) Perhaps no stronger statement on the reality of sin can be found anywhere than the following: If we say that we have no sin, we deceive ourselves, and the truth is not in us. . . . If we say that we have not sinned, we make Him a falsifier and His word is not in us. (1 John 1: 8, 10.)

The teaching of the Scriptures on the reality of sin is recognized and supported by the common judgment of men. Mankind has always testified that human life is not what it ought to be and that men in general are not fulfilling their divinely ordained destiny. The sense of blameworthiness is common, for men in general condemn their own sinful conduct. However, the fact of self-condemnation comes but seldom to clear consciousness. Various experiences may accumulate and combine to awaken man to the painful consciousness of his sin. But when once aroused to consciousness man feels himself blameworthy not only

for definitely known sinful acts, but also for having a sinful character. When once the vision of God dawns upon the soul the conviction of sin can not be dismissed. Under the light of God's holiness even the most outwardly moral man will acknowledge his sin and cry out: Woe is me, for I am unclean! Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips. (Isaiah 6: 5.) There are times in human experience when the truth of Shakespeare's dictum is realized: "Conscience doth make cowards of us all."

The reality of sin in the world is recognized by all the various forms of religion. There is not a single ethnic religion in the world but what recognizes in one form or another the burden of sin. When the conviction of sin does not become so pungent, it is due to the fact that the conception of a Supreme Being is greatly obscured. It requires the bright light of the Christian revelation to awaken fully the consciousness of sin. But none is without some sense of sin. Man naturally seeks to remove the condemnation of sin. The heathen religions seek out some device to remove the guilt and penalty of sin. Even when there is no clear discernment between guilt and penalty, the human heart seeks to get rid of condemnation.

All forms of human government recognize the fact of sin in society. In the enactment of law it is presumed that individuals and corporations will take the advantage of one another, and that the weak and the unwary will be imposed upon. It is presumed that there will be wrong-doing, that injustice will be practiced, and that might will rule instead of right; therefore, laws are enacted to enforce justice and equity, and penalties are attached as sanctions of the law. The legislative, the judiciary and the executive departments of government recognize the dreadful fact of

human sinfulness. All reformatory movements instituted and supported by government are a recognition of the fact of human sinfulness, that by nature man is prone to evil and that he needs a helping hand to enable him to live the better and nobler life.

The literature of all ages testifies to the sinfulness of the human race. The literature of heathen nations as well as of Christian nations deplores this direful undercurrent of sin flowing through the history of our race. Not only the overt acts of transgression and wrong-doing are recognized and deplored, but the very tendency to sin is bewailed. Such wails as these are heard in classic literature:

"I know the wrong and condemn it too,
Approve the right, but still the wrong pursue."

The literature that survives is that which deplores man's sin and aims to elevate him to a higher level.

A pungent conviction of sin requires a high conception of God and a pure standard of morals. Although the heathen religions fall far below Christianity as to morality and equity, they nevertheless recognize some standard of moral requirement. The heathen have some idea of a supernatural power over them. That which may be known of God is manifest in them; for God hath showed it unto them. (Romans 1: 19.) They have some idea of a moral law. They show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another. (Romans 2: 15.) Consequently whenever a human soul comes to itself, and honestly looks within, it will be convinced that it is gone very far from righteousness and that guilt attaches to it. As a race

men are sinners, and in a sincere mood they are ready to confess their guilt.

An appeal to moral consciousness to convict of sin may not be effectual, unless those to whom it is made are perfectly honest. The religious life begins with downright honesty. Some are less keenly sensible of their sin than others; but this may be due to lack of intelligence, it does not prove their innocence. When men harden their hearts in sin they shut out the light of God. Jean Paul Richter says: "Let a beam of light through your window-shutter in a darkened room, and you reveal a thousand motes floating in the air whose existence was before unexpected. So the law of God reveals our hidden faults, our infirmities, our imperfections and evil tendencies."

2. *The Nature of Sin*

No one denies the reality of sin; however, there is no uniformity of opinion as to the nature of sin. There is a wide difference even among Christian theologians as to the nature of sin. It behooves us therefore to look into this subject somewhat minutely.

(1) Definition.—It is very desirable at the outset to give some formal definition of sin. Although a definition should be based on an inductive study of the subject, yet for the sake of clearness we may anticipate the result, and gather up the whole matter in a nutshell. "Sin is any want of conformity unto, or transgression of, the law of God."[1] By the expression "law of God," we mean the idea of law in general applied to God in whatever form it may be revealed. "The essential idea of law is that of a general expression of will enforced by power." There are included at least four essential elements in the idea of law:

[1] The Westminster Shorter Catechism, Question 14.

first, a lawgiver or authoritative will; second, a sphere or field in which the law operates; third, an expression of the will of the lawgiver; fourth, power to enforce the law. None of these elements can be omitted in a true conception of law. Law does not mean mere antecedence and consequence.

Our first conception of law comes to us from the consciousness of the activities of our own will. Scientists speak indeed of natural law, but there is always a tacit recognition of one supreme will that determines the order called law. Paley says truthfully, "A law presupposes an agent, law is only the mode according to which an agent proceeds; it implies power, for it is the order according to which the power acts. Without this agent, without this power, which are both distinct from itself, the law does nothing."[1] Martineau expresses the same idea when he says, "Rules can not fulfill themselves, any more than a sketch-book can quell a riot."[2] We mean by the term law, in general, some established mode of activity. A special order or command is not a law. The order of an absolute despot that an enemy be beheaded is not a law. Law may have reference to organic or inorganic substance, or to persons, but never to individuals as such, but always to kinds or classes. Law always implies some power to enforce the command, otherwise it would be only advice.

In nature the four elements named exhaust the significance of the term law. In the case of free agents, at least two more elements enter, duty or obligation to obey, and sanctions or penalties for disobedience. Law therefore in an absolute sense, is always an expression of the character and nature of the lawgiver, and is accompanied by some force making

[1] Natural Theology, p. 1.
[2] Types of Ethical Theory, Vol. I, p. 367.

for obedience; it implies some obligation on the part of those that are subject to it, and sets forth the conditions necessary to maintain harmony with the lawgiver.

(2) The Law of God.—In accord with our idea of law in general we would define law of God in particular as a general expression of the Divine will enforced by power. All forms of Divine activity are expressions of God's will, so we find law in all that proceeds from the hand of God.

In the deepest sense of the term all law is of God. The ancients held that both civil and religious laws came from God. Jehovah gave the Ten Commandments from Mt. Sinai. The book of the covenant constituted an additional legislation. Throughout their history, Jehovah was the source of all law for the Israelites. He gave them precepts and ordinances through His servants the priests. Every admonition of the prophets was based on the idea that God is the source of all law. Heathen nations likewise traced their laws, civil and religious, to their gods. Hammurabi, king of Babylon (B. C. 2200), claimed that his code of laws was given by the hands of the sungod Shamash. It is possible that some of the civil and religious laws of the theocracy were copied after the laws of the most cultured surrounding nations. However, we hold that the laws whose author is Jehovah were thoroughly purged from atheistic and polytheistic principles, and that the impress of a high moral standard was stamped upon them.

We can not come to a rational conception of the universe without positing some all-pervading unifying principle. We must think of some central supreme authority with adequate authority to determine the order and the goal of all that constitutes the universe. That supreme authority or lawgiver is God. Just as

there can be no knowledge of the objective world without an intelligent power gathering up the scattered data of sensation, analyzing and synthesizing them, combining and relating and drawing conclusions, so we must conceive that this orderly world has back of it some supreme intelligence that determines and directs all the varied forces of this vast universe. There must be One who expresses His will and follows it up with adequate power. Also in this respect the soul of man finds no rest until it rests in God.

Clearness of thought demands that we make a distinction between elemental law and law given by special revelation. Elemental law is law that is wrought into the elements, that is, into the substances and forces of the material and spiritual creation. The expression of the Divine will in the order of the material universe, we call physical law. Joseph Cook has said, "The laws of nature are the habits of God." But physical laws in nature are not an end in themselves. They have only a relative purpose, and are not essential in the ultimate plan of God. The physical order exists for the sake of the moral order. It has therefore only a relative constancy, and may be contravened or supplemented by miracle. Elemental law exists also as an expression of the Divine will in the constitution of rational and free agents. There is elemental law found in our moral nature. We are more specially concerned with this phase of elemental law. An enumeration of its elements will lead to a clearer conception of its nature. Elemental law in man's moral nature implies: first, a Divine lawgiver, or ordaining will; second, subjects, or moral beings, for whom the law is made; third, expression of the Divine will in the moral constitution of man; fourth, power enforcing the law; fifth, obligation to obey the

law; sixth, sanctions or penalties for disobeying the law.

The elemental law of God as planted in man's moral nature is an expression of God's moral nature; for every true and permanent law is an expression of the character of the lawgiver. This law gives us an expression of the holiness of God, which is the fundamental attribute of His moral nature. It requires absolute conformity to God's holiness as the ideal condition of man. The elemental law of holiness, as an expression of God's will, comes to man in the form of a moral requirement. All men bear witness to this elemental law. The conscience of the heathen as well as fallen angels ascribe unto God holiness. It is of greater compass than any written law can be; for it applies to all conditions, not only to conduct but also to the state of the heart. The perfect embodiment of this law is found only in Christ Jesus.

While it is plainly evident that all forms of Divine law have their basis in elemental law, there is yet sufficient reason to make a distinction between bare elemental law and law given by special revelation. To the working of elemental law there is given a special Divine inflatus, a special impulse we call inspiration, which places this expression of the Divine will into a category by itself. Any law given by special revelation does not in any case annul or remove, or serve as a substitute for, elemental law. It must rather be considered as a republication of elemental law with added emphasis and special application to certain needs and purposes. Special revelation does not abrogate elemental law but establishes it. The two are not antagonistic but homogeneous.

All law given by special revelation can be fully set forth under two general heads: first, general moral precepts, and second, special positive enactments. The

general moral precepts are of such a character that they may be made the ideal for all moral beings. They must also be considered as binding for all time. They are grounded in the nature of God, and arise out of the very nature and constitution of things. They can not be set aside. The Saviour Himself has made for us a summary of the moral law. When a certain lawyer asked, Which is the great commandment in the law? the Master replied, Thou shalt love the Lord thy God with all thy heart, and with all thy soul and all thy mind. This is the first and great commandment, and the second is like unto it. Thou shalt love thy neighbor as thyself. (Matthew 22: 37, 38, 39.) This summary of the moral law had been given in more detail by God through Moses. The Ten Words, written on the two tables of stone, were made the foundation of the covenant of the law. This law was given by special Divine revelation. All Israel knew this law and it has become a sign of wisdom and an emblem of strength for all nations accepting it. Supreme love to God and equal love to our fellow-men is the whole duty of man; it is the moral law.

But there are also special positive enactments suited to different degrees of capacity and to different degrees of spiritual training. The command given to primitive man in the garden not to eat of the fruit of the tree of the knowledge of good and evil, may have been of the nature of a command specially adapted to the mental and moral capacity of the first human pair. Special injunctions were given to the children of men in the days of Noah, others to Abraham and his descendants. But God condescended to give special positive laws for His covenant people. The ceremonial law with its glittering priestly service, its elaborate sacrificial system, and its pompous festivals was most beautifully and perfectly adapted

to the spiritual training of the most highly developed religious nation on the face of the earth. Because of the hardness of their hearts some things were allowed in the ceremonial law that can not be allowed when God completes His revelation. Special laws are suited to special times, and maw be changed or abrogated when the capacity of the subjects warrant the change. Ceremonial laws are temporary, but God alone has the authority to change or abrogate. Jesus Himself was subject to the ceremonial law until by His own oblation He put an end to all the types and shadows of the former dispensation. He fulfilled the law and the prophets and founded a new kingdom in which certain ceremonial laws of a former order are repealed.

It should be noticed, however, that it is not the purpose of revelation in any period to disclose the whole of our duties in detail. They give us principles which must be filled out in life by the light of reason and the help of the Holy Spirit. As we walk in the light of the present the immediate future will also be lighted up for us.

We have defined sin as want of conformity unto, or transgression of, the law of God. We also noticed that all men at some time realize that they are sinners, and that the sixth element of the idea of law is penalty inflicted for disobedience. We might conclude that we are all in the grip of the law and doomed to suffer the penalty of our disobedience. This does not necessarily follow from our definition of law. We have defined law as the expression of will. But it does not follow that law expresses the whole nature of God. There are expressions of the Divine will that are not formulated as law. Law consists of general ordinances and can not from its very nature exhaust all the character of God. It leaves room for particular acts of command for the individual; it leaves room for

the institution of equity, for discretionary punishment and for the prerogative of pardon. Law does indeed express the character of God as to holiness, and can properly demand harmony with His holiness; but it does not fully express all of His personality, His sovereignty, His helpfulness and His mercy.

There must therefore be other ways in which God may express His personality and His purposes of helpfulness and mercy. Expressions of this kind are provided for under the general conception of Grace. The supreme method by which God expresses His grace is the atoning, pardoning, regenerating and sanctifying work of the Gospel of Christ. As creation does not exclude miracles, so law does not exclude grace. What law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh. (Romans 8: 3.)

Grace does not annul the law, it rather establishes it. By a higher expression of God's will, namely by pardon, God puts man into conformity with His nature and thus secures the end of the law. For by the way of grace and not by the way of the law, is the righteousness of the law fulfilled in us, who walk not after the flesh but after the Spirit. (Romans 8: 4.) This new order of grace after all is not lawlessness, but by a higher law the order of grace prevails. It is the law of the Spirit of life. The new element that is introduced in the law of the Spirit of life is the manifestation of the personal love of the lawgiver and this is grace. We do not frustrate the law by grace, but we establish it.

A simple formal definition of sin does not yet give us a full statement of the nature of sin. After we have said that sin is want of conformity to the law of God, it yet remains to be stated what is the essen-

tial element in this nonconformity. There are various theories as to the underlying principle of sin, each of which may have more or less truth in it. Yet not all of these theories place the emphasis on the right element. Any defective conception of sin leads also to erroneous ideas on the deliverance from sin; it is very desirable to know what are the erroneous elements in the most prominent theories of sin.

(1) The Sensuous Theory of sin is of long standing and has led to some very deplorable practices. This Theory regards sin as a necessary result of man's sensuous nature. It is held that the soul is corrupted and falls into sin because it dwells in a physical organism. It is claimed that the physical domineers over the spiritual because of its superior strength. The child first lives the life of the senses in which the appetites are dominant. In recent years the chief advocates of this view have been Schleiermacher and Rothe. He who makes the sensibility the seat of the religious life, also makes the sensuous life the chief occasion for sinning. Schleiermacher says, "Sin is a prevention of the determining power of the spirit, caused by the independence of the sensuous functions."[1] We readily admit that some valuable truth is suggested by this theory. That the body is a prolific source of temptation no one will deny. But this admission is far from saying that the essential element of sin lies in man's sensuous nature. A few arguments will suffice for a refutation.

The sensuous theory implies the inherent evil of matter; at least it assumes that man's body is inherently and essentially evil. This assumption carries with it the charge that God being the Creator of our bodily organism, is therefore responsible for human sin and sinfulness. The ethory fails to account for

[1] The Christian Faith, Vol. I, 361 ff.

many sins that are not connected with the body or any fleshly appetites, such as anger, pride, vain ambition, envy, malice and cruelty. This theory leads to absurd conclusions. If the essential element of sin is in the sensuous nature, then by weakening the sensuous nature we weaken the power of sin; or by totally destroying the sensuous nature we would totally destroy sin. This theory misrepresents the Scriptures. The Bible makes the soul of man the responsible agent in sin and not the body. When Paul says in Romans 7: 18, In me, that is in my flesh, dwelleth nothing good, he means by flesh not merely the sensuous nature, but the whole man destitute of the Spirit of God. To point to our sensuous nature as the essential element of sin is no explanation. Instead of explaining, it only denies. Matter is under the power of necessity. No being under absolute necessity can be responsible, he can not be under obligation. Conscience refuses to attach any guilt to an absolutely necessited being. If our sensuous nature determines our sinful condition, then our nonconformity to the law of God may be a misfortune, but it can never be sin in the narrower sense.

(2) The Negative Theory seeks an explanation of sin by setting forth the idea that sin is only the negation or absence of the good. It holds that the absence of the good is badness. Origen, Augustine, Athanasius, and other theologians of their days as well as later favored this theory. Augustine says: "Let no one look for an efficient cause of the evil, for it is not efficient but deficient, as the evil itself is not an effecting something, but a defect; for defection from that which supremely is to that which has less being—this is to begin to have an evil will."[1] This noted realist confounds goodness with reality, hence sin be-

[1] The City of God, Book XII, chapter 7.

comes only less of being; sin is only a privation of the good and the right. This is inadequate. Sin is more than mere want of being, it is not merely an absence of right. Moral evil is not merely a privation of the moral good, it is not merely a loss of Divine righteousness. Evil is the foe of the good. Wrong contradicts and violates the right. Paul says, The mind of the flesh is enmity against God. (Romans 8: 7.) Godet remarks that "Sin in its essence is hatred of God." Sin is the lifting up of the puny arm of rebellion against God. It is not mere negation, or privation, or less of being, or wanting in goodness. Sin is a positive force set up against God.

(3) The Theory of Finiteness explains sin simply as a necessary result of the limitations of man's finite being. Sin is regarded as an incident of imperfect development. It is regarded as the fruit of ignorance and impotence. Advocates of this theory hold that a human being in passing from unconscious personality to conscious personality must have the experience of sin. As a child is subject to knocks and bumps and bruises in the process of becoming acquainted with the physical world, so the soul must have the experience of sin and moral evil, to learn to know and appreciate the good. Sin is the means of training and discipline for something better. The Fall was a fall upward and not down. Sin is only the blundering of inexperience, the thoughtlessness that takes evil for good, the ignorance that puts its finger in the fire, the stumbling of the child that learns to walk. Leibnitz and Spinoza represent this theory in philosophy.

The real nature of sin is not explained by this theory of finiteness and human limitations. The theory rests on a pantheistic basis; its chief advocates are pantheists. It confounds the physical with the

moral; intellectual knowledge is made identical with goodness. If finiteness is the essential element of sin, man will ever remain sinful, for he will ever be finite. Then also the highest archangel can not be without sin. Goethe, Carlyle and Emerson are representatives of this view in literature. The baneful results of such a theory are rank poison. Carlyle thought that the Africans were not worth saving, he would treat them as the ants of a great ant-hill—step on them. He says in his Essays: "Jesus would absorb the race; but Tom Paine, or the coarsest blasphemer helps humanity by resisting this exuberance of power."[1] The theory is not consistent with known facts. Besides sins of ignorance and infirmity, there are sins committed with a high hand. Increased knowledge of the nature of sin does not of itself give strength to overcome it; rather on the contrary, repeated voluntary transgression hardens the heart to evil. Often men of great mental powers and wide experience are the greatest sinners. This theory contradicts both conscience and the Scriptures; men naturally hold themselves responsible for their moral conduct just as the Scriptures teach.

(4) The Biblical Theory. What then is the essential principle of sin? Admitting that there are elements of truth in the defective theories mentioned, we yet hold that none of them gives us the full Biblical idea of sin. The principles of sin must be determined from its motive and from its inner moral quality. In our Catechism we teach that sin is "All opposition to the order and will of God, or the transgression of the Divine law."[2] This gives us the gist of the nature of sin in very simple terms. It is not difficult to learn from the Scriptures, what constitutes the essen-

[1] Essays, 2: 263.
[2] Catechism of the Evangelical Association, Question 105.

tial principle of sin. Sin is the placing of self above, or in opposition to, the claims of God. The root of sin is selfishness. The essence of God's claim is, Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might. To love God should be the supreme end of man. To substitute self for God in any form is sin. The opposite of God's claims on man must be sin, the very essence of sin. God requires supreme love for Him because of what He is in Himself, holy and pure and good. He requires of us a supreme regard for Him in His totality. It is not sufficient for us to cherish a spirit of benevolence or to defend the right. There are many men who are benevolent, but have no regard for God's holiness. God claims from man a supreme regard for Him as an absolutely holy being and the source of holiness in man. To withhold from God what is due Him is sin.

Self-exaltation in one form or another is the simplest element of sin. All the various forms of sin may be traced to the principle of selfishness or self-exaltation; pride, vanity, ambition, love of power, avarice, malice, contention, cruelty, debauchery of all kinds—all center in self. Any preference of lower ends to the supreme end of love for God is a form of self-exaltation.

The holiness of Christ consisted in this, that He made the will of God His supreme end. My judgment is righteous, because I seek not my own will, but the will of Him that sent me. (John 5: 30.) Christ pleased not Himself. (Romans 15: 3.) The Christian is one who has ceased to live for himself and lives unto God. The prodigal, the sinner, separates himself from his Father. Sin is putting self in the place of God. It has four principle characteristics: self-sufficiency, self-will, self-seeking, self-righteousness. The

opposites are faith, submission, benevolence and reverence.

We have a perfect picture of sin given us in dramatic form in the third chapter of Genesis. The essential principle of the sin of our first parents in the garden is found in the act of setting God aside. God's word is rejected and the solicitations of the tempter were followed instead. It is the setting up of the human will as the supreme guide in the place of God's will. The sin of man in the garden is essentially the willful transgression of a known law. The whole procedure is abnormal, unnatural, not in harmony with man's nature as God made him. All the points of a true conception of sin are set forth in this graphic description.

We hold very positively that sin is not only an accident or misfortune, it is not a mere stepping stone in man's moral development, but that it is a condemnable fault. The sinner is blameworthy in the sight of God. Sin has its seat in the will and is an evil thing in the world. When a man opposes his will to the perfect will of God, he is not merely unfortunate, but he is a culpable wrong-doer. He who voluntarily opposes God's will is blameworthy in the sight of God and is liable to punishment.

3. *Original Sin*

We defined sin as want of conformity to, or transgression of, the will of God. This definition suggests a twofold form of sin. It has become common usage to speak of sin under two general heads, namely, original and actual sin. The definitive terms in our definition are based chiefly on the two forms of sin. It is necessary for clear thought in theology that the distinction of the two forms of sin be carefully made.

The distinction is recognized in our second Article of Faith in the statement that Christ offered Himself a sacrifice for both our original and actual sins. Original sin is further emphasized by a special article telling us of what this form of sin consists. This twofold classification of sin has been employed extensively in all the leading systems of theology, and we can not fully set forth the Biblical truth of salvation without a clear definition and description of both original and actual sin.

We find a definition of original sin in our Articles of Faith. The importance we attach to it is evident from the fact that we place it among the cardinal doctrines of our holy religion. The doctrine is clearly stated in these choice words: "Original sin is that corruption of the human heart in which every offspring of Adam appears in this world; a corruption whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continuously."[1] This Article states very comprehensively our doctrine on original sin. The teaching of our Catechism is in full accord with this Article of Faith. The consequence of the Fall of Adam is described as follows: "What was the immediate consequence of the Fall? The loss of communion with God, death and expulsion from Paradise. What followed the loss of communion with God? A darkening of the understanding and forfeiture of original righteousness and ability to will and do that which is good; and on the contrary, a propensity to evil, and servitude under sin, or spiritual death."[2]

The early creeds of the Christian Church have no definite statements on original sin. The Roman Catholic Church, following the teaching of Augustine,

[1] Discipline of the Evangelical Association, Seventh Article of Faith.
[2] Catechism of the Evangelical Association, Questions 98, 99.

has an elaborate doctrinal statement on this subject. The Canons and Decrees of the Council of Trent give a full analytical statement of the Roman Catholic Church on original sin. The teaching of the Greek Catholic Church is far more rational and Scriptural than that of the Roman. In its symbol of faith called the Longer Catechism this question and answer appear: "Why did not the first man only die, and not all, as now? Because all have come of Adam since his infection by sin, and all sin themselves. As from an infected source there naturally flows an infected stream, so from a father infected with sin, and consequently mortal, there naturally proceeds a posterity infected like him with sin, and like him mortal."[1]

A very significant statement concerning original sin is given in the Formula of Concord. It reads as follows: "We believe, teach and confess that there is a distinction between the nature of man itself, not only as man was created of God in the beginning pure and holy and free from sin, but also as we now possess it after our nature has fallen; a distinction, namely, between the nature itself, which even after the fall is and remains God's creature, and Original Sin; and that this difference between nature and Original Sin is as great as between the work of God and the work of the devil."[2]

The first Helvetic Confession which represents the faith of all the Reformed Cantons of Switzerland as formulated in A. D. 1536, also contains an important utterance on original sin. We give only the substance of the text: Original Sin has penetrated the entire human race, and has so corrupted and poisoned the race that nothing save God through Jesus Christ can restore it. Whatever good remains in man after the

[1] Longer Catechism of the Eastern Church, Question 168.
[2] The Formula of Concord, Article I.

Fall is gradually weakened by daily transgression so that his depravity increases as he continues in sin.[1]

The doctrine of the Church of England on original sin is set forth explicitly in her Thirty-Nine Articles. Our seventh Article is taken from the Church of England's Article on Original or Birth Sin. We shall not repeat the Article here, however, we will notice some statements in the English Article that are omitted in our own. We find the following in the English Article: "And therefore in every person born into this world, it (Original Sin) deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated."[2] The Fathers of the Evangelical Association, when drawing up our Articles of Faith acted prudently in not incorporating in our symbol of faith all they found in the Articles of the Church of England. A right conception of God's holiness will not permit any one to teach that the wrath of God and damnation rests on any one because of birth sin.

The teaching of Calvinistic Protestantism in England on original sin is fully set forth in the Westminster Confession of Faith. A few statements will suffice to bring the views of this large branch of the Christian Church before us. In the chapter on the Fall of Man these ideas are expressed: "Our first parents being tempted by Satan, sinned in eating of the forbidden fruit. By this sin they fell from their original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body. They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity descending from them by

[1] The first Helvetic Confession, Article VIII.

[2] The Thirty-Nine Articles of the Church of England, Article IV.

ordinary generation. This corruption of nature during this life doth remain in those that are regenerated. Every sin both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth in its own nature bring guilt upon the sinner, whereby he is bound over to the wrath of God and curse of the law, and so made subject to death, with all miseries, spiritual, temporal and eternal."[1] We call special attention to two points in this Confession, namely, the Fall of our first parents both as sin and guilt is imputed to all their descendants; sin is imputed and guilt is imputed to all of Adam's descendants. This is the common teaching of Calvinistic Theology. The Westminster Catechism teaches this Calvinistic doctrine as positively as the Confession of Faith. In answer to the question, Wherein consists the sinfulness of that estate whereinto man fell? the following answer appears: "It consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called Original Sin." The next question is answered thus: "All mankind by their fall lost communion with God, are under His wrath and curse, and so made liable to all the miseries in this life, to death itself, and to the pains of hell forever."[2] According to this teaching original sin entails the wrath of God on all mankind, not even exempting innocent children, and the pains of hell forever is the penalty for all except those whom God from all eternity elected to everlasting life.

The Congregational Churches of England and Wales say in Principles of Religion: "They believe that man was created in the image of God, sinless and in his kind perfect. They believe that the first man dis-

[1] The Westminster Confession of Faith, Chapter VI.

[2] Westminster Shorter Catechism, Questions 18, 19.

obeyed the Divine command, fell from his estate of innocence and purity, and involved all his posterity in the consequences of the Fall. They believe that therefore all mankind are born in sin, and that a fatal inclination to moral evil, utterly incurable by human means, is inherent in every descendant of Adam."[1]

The American Congregational Creed of 1883 says: "We believe that man was made in the image of God, that he might know, love and obey God, and enjoy Him forever; that our first parents by disobedience fell under the righteous condemnation of God; and that all men are so alienated from God that there is no salvation from the guilt and power of sin except through God's redeeming grace."[2]

We find then from these doctrinal statements of the leading branches of the Christian Church, that there is a general agreement that original sin is a corruption of human nature due to the transgression of our first parents. There is a radical difference of teaching as to the consequences of inherent depravity, but the bare fact of original sin is accepted generally in Christendom, and it is the plain teaching of the Word of God.

We can not give a better definition of original sin than that which is given in our own Articles of Faith. We say, original sin is that corruption of the human heart in which every offspring of Adam appears in this world; a corruption whereby man is inclined to evil and that continually. Without any special revelation on this subject a careful induction of the facts involved in human history would lead to the same conclusion. Inclinations and tendencies to evil manifest themselves very early in the development

[1] Principles of Religion of Congregational Union of England and Wales, Numbers IV, V, VI.

[2] The American Congregational Creeds of 1883, Article III.

of the moral life of a child. The corruption of the whole human race is a huge reality of which we must take cognizance in considering the subject of Soteriology. We do not accept the teaching of Calvinistic theology on original sin, and we shall not take time to refute it now. The case of extreme Calvinism is being lost by default. We shall be content with a plain statement of our faith on the Fall. However a bare reference to the chief divisions of Calvinistic theology will be of historical interest to the student of theology.

There are three great divisions of Calvinistic theology distinguished from each other chiefly by the logical order of the decrees in the thought of God. The place given to the decree of election seems to have determined the name given to the several views. The following order of decrees of these different schools will indicate the chief points of difference. I. Supralapsarianism: 1. Decree to create the World; 2. Decree of the Election; 3. Decree of the Fall; 4. Decree to send the Redeemer; 5. Decree to leave the Residue to perish. II. Infralapsarianism: 1. Decree to create the World; 2. Decree of the Fall; 3. Decree of Election; 4. Decree to send the Redeemer; 5. Decree to leave Residue to perish. III. Postredemptionism: 1. Decree to create the World; 2. Decree of the Fall; 3. Decree to send the Redeemer; 4. Decree to elect an innumerable Number; 5. Decree to leave Residue to perish. It may be observed from this table that the place given to the Decree of election furnishes the name for each school respectively.

(1) The Fall of the Race.—As man was originally made by the hand of God he was *very good.* The work of creation reached its climax when man appeared in the image of God. Primeval man may be said to have been very good in a threefold sense. First, in the constitution of his being he is a reflec-

tion of the life of God. God seeks to express Himself in creation. Man is the highest expression of what God is. The very creation of man gratified a creative impulse in God. Second, primeval man was very good in the sense that in the combination of matter and spirit, and in the joining of a complex of physical, mental and spiritual powers there is constituted a being with capacity for a very high grade of enjoyment. It is doubtful whether an angel has the capacity for as high grade of enjoyment as that given to a human being. Man is very good because there is in him the capacity for an eternal good. In the third place, man was very good, because he was so richly endowed that he might have reached the end of his creation without experiencing the misery of sin. We know of no creature that God has made that stands higher in his capacities and possibilities than man, who has dominion in this world and is an heir of heaven.

To say that man was very good in his primitive state is to affirm that he was innocent. Guilt can not be imparted by creation; therefore as to his moral estate, he must have been approved of God, for he was the product of the Divine hand. God could not pronounce condemnation on the product of His own hand; so reason accords with revelation in the statement that God hath made man upright. (Ecclesiastes 7: 29.) We can not accept the Roman idea that righteousness was a superadded gift, that is, given to man subsequent to his creation. If man was very good and innocent by creation, there would be no place or room for any additional endowment to make him righteous. Man was created innocent, righteous and holy, and was endowed with capacity for marvelous development. This is evident from the nature and purpose of the Creator. Since the devil was not a partner in the

act of creation, whence should there be any innate tendencies to evil? If God really purposed that man should be an image of His holiness, how could he put within him any inherent impulses to sin? Then again, the whole account of his creation implies that before the Fall man freely responded to the drawing of the Divine holiness. Doubtless the most conclusive proof of the holiness of man before the Fall is given in the second Adam. God has given us in the human nature of Christ a pattern of His ideal of man as he came from His plastic hand. We must conceive of man in his primeval state as perfectly free from the taint of moral evil, and positively qualified, by free determination of his will, and by innate tendencies to obey God and to attain unto that holiness of character and life to which he was appointed. Holiness of character and life can be attained only by a walk of obedience to a holy God.

But man did not retain his estate of innocence. As he came from the hand of God, pure and holy, man was the object of the Divine approval; but he did not continue in this estate. Primeval man lost the approval of his Creator, and this loss is the essence of his Fall. Man's failure to walk in obedience unto his Creator brought about the Fall of the whole race. A true pictorial description of the disobedience of the first human pair is given us in the third chapter of Genesis. It is not necessary for us to determine by what particular kind of exegesis we may find the truth the Holy Spirit intended to bring to the human race by this symbolic narrative. No one will deny that the Biblical account tells us how sin came into this world. We are now only concerned about the significant and far-reaching fact that sin did come into this world very early in human history.

We have said that the account of man's Fall given in Genesis is a pictorial narrative; but we would not convey the thought sometimes expressed that this Biblical narrative is only a myth with religious value. Instead of saying that it is a myth, we would say, it has come to us in the form of a world-tradition purified and sanctified by the Holy Spirit. It is a world-tradition cleansed from all error and filled with energy from God Himself to make it a powerful factor in the redemption of the human race. The narrative is not to be taken in its bare literalism, but rather as a picture narrative of an actual fact. It must be taken as solid history given in *naive* dramatic form. The language is the language of those who have kept close to nature. Words that have primarily a physical meaning are made to be signs of spiritual ideas. If we interpet the words employed by the sacred writer as we interpret the words used by an American Indian in describing a historical event of great importance to his tribe, we will not be far from the truth, and certainly in line with the purpose of the Holy Spirit in putting this world-tradition into the Sacred Scriptures. Granting even that the world-tradition was based on an original revelation from God, we nevertheless see, when compared with the traditions in the ethnic religions, that it needed to be cleansed by the Holy Spirit to be incorporated into the Scriptures. Just as the Holy Spirit has employed the words fire and water and air and wings and dove and Gehenna and heaven to be signs of great spiritual ideas, so in this Biblical account of the Fall, terms that have first a physical meaning are used to convey to us deep spiritual truths. The rib, the tree, the apple, the serpent, the cherubim with flaming sword, are terms used in picturesque language. There is poetry in the language, but it is the poetry of nature.

Every part of the Biblical record of the Fall of man is replete with profound moral significance. It has a profound bearing on Adam and all his posterity. The Fall is described as an ethical process which involves several distinct stages. Gradually man asserts himself in false independence of God, and gradually he surrenders himself to his adversary. The magnitude and dread reality of the Fall can not be understood until we read the Biblical account in the hideous light of fallen humanity as seen in the corruption of the lowest of our race. The lust of the flesh, the lust of the eye and the pride of life are still the main lines of activity in which depravity manifests itself. Although man retains his natural constitutional likeness to God, yet he is utterly depraved from the sole of the foot to the head.

It is said of Eve, the mother of all living, that she saw the tree that it was good for food. The temptation was an appeal to physical appetite. Since the fruit of the tree was good for food and Eve was hungry, reason might say there can be no harm in gratifying hunger. Satan found an opportunity to suggest that God is withholding from His creatures a harmless enjoyment. It was nothing less than the lust of the flesh gradually weakening the woman's purpose to walk in obedience with God. The first stage of the temptation was in essence a temptation to put self in the place of God.

Again, it is said that the woman saw the fruit of the tree that it was pleasant to the eye. The fact that the fruit was beautiful is only another added motive to the already existing urgency to partake of the forbidden fruit. Food dainty and beautiful in appearance offers only the stronger temptation to the hungry one to disregard the order not to eat. The sense of sight is especially involved in this tempta-

tion. Even if the will did not yield in this stage of the temptation, it is nevertheless certain that by feasting the eyes on the delightful fruit, the purpose of obedience was gradually growing weaker, as appeal followed appeal bearing on the senses of taste and sight.

The third stage of the temptation consisted of an appeal to the desire for wisdom. When the woman saw the tree desirable to make one wise, the last accretion of urgency that overthrew her purpose of righteousness was offered. There seems to have been in this last assault of the tempter an appeal to cosmic curiosity. It is not an appeal to that higher wisdom which is characterized by moral quality, but rather an appeal to a lower propensity that urges to find out by experience what is in the world. It is only an intensified curiosity to know what there is in that which is prohibited by special command. There is in this form of the temptation an appeal to a natural urgency that is fundamental to man's development and to progress in civilization. The temptation begins in an appeal to the bodily senses, but it reaches its climax in an appeal to a desire for wisdom. None of these motives are sinful in themselves. The sense of taste and sight and the desire for wisdom may be gratified without sinning. But to allow the gratification of any of these desires to set aside a plain command of God is a transgression which brings guilt and depravity.

The apostle John gives us a comprehensive view of the deception of sin in the whole history of the human race. He says, All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father but of the world. (1 John 2: 16.) The whole round of sinning, whether yielding to one form of temptation or to another, is summed

up in the selfish act of placing one's self above, or in opposition to, the will of God.

The historical account of the first transgression begins with the woman but passes right on consecutively to the man. The woman eats the forbidden fruit, passes it on to the man, he eats and the eyes of both of them are opened. The record implies that the will of the man coincided with the will of the woman; for when God calls them to an account He attaches blame to the man first. He of course involves his helpmate, and they both seek to hide behind their natural environment and endeavor to make the serpent the responsible sinner. He to whom was given dominion over creation with his helpmate fell by one single act of transgression. Their apostasy is due to a willful transgression of a well-known command of God.

The question of the origin of sin may be viewed either from a psychological or a metaphysical standpoint. The former requires three essential elements: first, a nature capable of being tempted; second, a temptation coming from without; third, a free will to choose the evil or the good. Metaphysically considered, the best explanation for the origin of sin in this world is that which posits some principle of evil without man which tempted to sin. It must be admitted that the origin of evil in the universe is yet undiscovered, it is still a mystery.

(2) The Consequences of the Fall.—Original Sin is a present reality. To describe the original state of man before the Fall and to give the facts of his temptation and transgression, are preparatory steps in the investigation of our subject; but they are not sufficient for a doctrinal statement of sin as found in the human race today. We find the essence of original sin in the consequences of the Fall. A careful study

of the Bible and of the moral condition of the world at large, as well as an impartial introspection of our own sinful nature, will convince every fair minded person that the doctrine of original sin is a profound reality.

First of all, let us consider the teaching of God's Word. When God called Adam in the garden after the Fall, the conscience-smitten man said, I heard thy voice in the garden and I was afraid, because I was naked and I hid myself. (Genesis 3: 10.) This pictorial narrative of the Fall closes with these significant words: So He drove out the man; and He placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way to keep the way of the tree of life. (Genesis 3: 24.) In these passages are given us the significant facts that fallen man fears God, and that he has no direct access to the tree of life. The heathen world is in constant dread and fear of the supernatural. Original sin is the great obstruction on the way to the tree of life. Man is cut off from spiritual fellowship with God because sin has poisoned and perverted his sinful nature. Adam was driven out of Paradise, and the human race is by its sinful propensity excluded from the garden of intimate fellowship with God.

Other Scripture passages teach the same sad fact of human depravity. God was indeed well pleased with Noah's offering, yet at the same time He gives as the ground of his leniency with sinful man the fact, that the imagination of man's heart is evil from his youth. (Genesis 8: 21.) Jesus alluded to the corruption of the human heart when He said, Ye then being evil. But He taught it explicitly in the following catalogue of sins: For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, de-

ceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within and defile the man. (Mark 7: 21, 22, 23.) Paul also gives us a dark picture of the natural fallen estate of man. He says, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. (Ephesians 4: 8.) That human depravity extends to all mankind is plainly taught in God's Word. That which is born of the flesh is flesh. (John 3: 6.) Behold, I was shapen in iniquity, and in sin did my mother conceive me. (Psalms 51: 7.) Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the king, the Lord of hosts. (Isaiah 6: 5.) Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. (Romans 5: 12.) There is no need of multiplying proof-texts on the doctrine of human depravity. The Scriptures from beginning to end take cognizance of the deplorable fallen state of man. It behooves us to gather up in a few general statements the essential elements of the consequences of the Fall.

First of all, the Fall must be viewed as a stupendous failure. Man needed to undergo a test. He could not acquire a holy character without passing an examination, without a trial. There was given him an opportunity to lay hold on an eternal good. But he failed to improve the opportunity. Adam's failure was a failure for the whole race, because he was the father of all. No one of his posterity will ever have an opportunity offered him like that which was offered to the first man. The whole race failed in its head and reaps the consequences of sin. The race must indeed pass through a probation, but it

is no more a testing whether we shall pass from a state of innocency to a state of acquired holiness. Our probation involves the question, whether in spite of our inherited evil tendencies we will lay hold on offered grace and walk in fellowship with God. Even if the first human pair had remained obedient to God, every one of their descendants would have had to undergo a test in order to acquire a holy character, and we do not know how many would have come out untainted by sin.

In the second place, the Fall of Adam involved the whole race in a great loss. Man underwent a great deprivation, a deprivation that in theology is technically termed depravity. Man suffers a great loss physically. Sin has brought a great confusion into man's physical organism. Bodily pain, sickness and physical weakness are in a large measure due to sin as it has been perpetuated in the race. It needs no Biblical proof to show that sickness is often due to sin and that many diseases are inherited. We may learn from observation that the sins of the fathers are visited upon their children. That Jesus connected disease with sin as its cause is implied in His words to the impotent man lying sick at the pool of Bethesda when he had healed him and said, Sin no more, lest a worse thing come unto thee. Physical weakness and liability to premature death have come upon the human family through the Fall. The race has also suffered a great loss mentally because of Original Sin. The understanding is darkened, the affections are perverted, and the will is weakened and enslaved because of the depravity of the race.

The most serious element in the consequences of the Fall is the fact that the whole race has become morally corrupt. Depravity is mainly that moral badness that has been imparted to the stream of hu-

man life by the sin of our first parents. Within man himself there is a strife between his higher and lower nature; the flesh lusteth against the spirit and the spirit warreth against the flesh. There are evil tendencies that constantly drag men downward toward that which is sinful. There is in the human race a natural drifting to the wrong, which is nothing less than the trail of the serpent in the garden of Eden. Mankind is corrupt by nature and has drifted very far away from original righteousness.

(3) Perpetuation of Sin.—Original sin is perpetuated by natural generation. The essential truth of this point is simply the fact that every descendant of Adam is born into this world with sinful tendencies as the common heritage of our race. All of Adam's posterity are by nature that which Adam made himself by a free act of his will. But we can not look upon human beings as the offspring of their parents in such a sense as to exclude the creative act of God. Every individual human being is also the product of the creative hand of God. However, we know that the ethical basis of every individual is influenced, determined to some degree, by the individuals preceding him. Individuals and races are organic points in the sum total of development which had its starting point in the first Adam. All succeeding generations and individuals repeat the type given in Adam. All men are sinful, because like begets like. There is no need of resorting to any arbitrary imputation of Adam's sin or Adamic corruption to the race. Inborn sin is by natural generation. Even though we admit that the consequences of sin are to some extent shrouded in mystery, the subject is not more mysterious than the fact that life perpetuates itself. We know that in animal as well as in vegetable life some qualities and characteristics perpetuate themselves by natural

generation. This truth forms the principle of all stock improvement. There is no reason why the principle should not apply in the moral realm. Anthropology teaches that physical, mental and moral qualities are perpetuated by natural generation. Therefore, we call the corruption of the race native depravity, Inborn or Original Sin.

When Paul describes the sinfulness of the race he finds its source in the sin of Adam, and then goes on to draw an analogy between the results of Adam's disobedience and Christ's obedience, saying, For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. (Romans 5: 19.) Christ's obedience becomes a power for obedience in us without a literal transfer, so by Adam's sin we have a tendency to evil which in us is a power, an impulse, with which our wills must contend. It may be asked, if Paul connects native depravity with the sin in Eden, what becomes of the idea that the third chapter of Genesis is a pictorial narrative? Our reply is that this pictorial narrative gives us the essential truth of the Fall, and this is what Paul has in mind when our depravity is connected with the sin of Adam. Paul's logic is all the more forcible when we accept the pictorial view of the Mosaic narrative.

In Paul's analysis of sin as given in the fifth, sixth and seventh chapters of Romans, there are given three elements in the sinfulness of the race. In answer to the question, Why all sinned? Paul says it is due, in the first place, to a certain corruption of human nature which all inherited from Adam. But this alone would not constitute all guilty sinners, so he finds a consentient will yielding to impulses arising from within. It is will yielding to tendencies to evil that makes an individual a real sinner. But Paul goes

farther than this in his description of sin. Besides evil impulses and will he points to some external force. He personifies sin and speaks of it as a power working with and in native impulses and human will. He describes believers as having been under the dominion of sin; they had been servants of a mighty master, but they are made free from sin and are become the servants of righteousness. Paul's language points to a force operative in the world aside from man, the same evil one that tempted our first parents in the garden. Native depravity, human will and the devil are the three elements that must be recognized in the analysis of human sinfulness.

(4) Guilt is not Transmitted.—In our Article of Faith on Original Sin guilt is not mentioned. The Thirty-Nine Articles of Faith of the Church of England, and the Westminster Confession teach the doctrine of inherited guilt. The latter says specifically that the guilt of the sin of the first human pair was imputed to their descendants. That the founders of Methodistic Churches could not accept this view is evident from the fact that they purposely excluded the statement of this teaching from their doctrinal standards. Although the expression "guilt of original sin" may be found in some of our Church literature, it is not found in our Articles of Faith. It is very evident that in many cases where the expression guilt of original sin is used, there is nothing more in the mind of the author than the consequences of the Fall. We do not set aside any doctrinal teaching of the Evangelical Association when we affirm that there is no guilt of Adam's transgression either transmitted or imputed to his descendants.

It is in accord with the tenor of the Scriptures that guilt can not be transferred. The second commandment does not teach the transfer of guilt nor

the imputation of sin. God has indeed declared as a fundamental law of His kingdom that the iniquities of the fathers shall be visited on the children unto the third and fourth generation of them that hate him. When we observe that the modifying adjunct, "of them that hate me," applies to the children as well as to the fathers, it becomes evident that no transfer of guilt is required for the infliction of the penalty. The children are punished because they hate God. The false proverb, The fathers have eaten a sour grape and the children's teeth are set on edge, is rejected by the prophets. (Ezekiel 18: 2; Jeremiah 31: 29.) God through the mouth of His prophet emphasizes the fact that He sustains an individual relation to every soul. He says, All souls are mine; as the soul of the fathers, so also the soul of the son is mine. The soul that sinneth, it shall die. (Ezekiel 18: 4.) When the disciples asked Jesus saying, Master, who sinned, this man or his parents, that he was born blind? Jesus answered, Neither hath this man sinned nor his parents; but that the works of God should be made manifest in him. (John 9: 2, 3.)

When Paul says in writing to the Ephesians, Also we, in times past, were by nature the children of wrath, even as others, he does not teach human depravity in the sense of the transmission of guilt. From the time of Augustine, it has been held by many that these words of Paul have a direct reference to original sin, and teach that God's wrath rests on every man because of Adam's sin. This is an erroneous exegesis. First, the word *phusei,* by nature, is not in the emphatic position. Second, this view is not in accord with the context. Third, the term "by nature" does not in this connection mean by birth. Many instances might be cited from this same author where *phusei* does not mean by birth. One will suffice. Paul

says in First Corinthians 11: 14, Doth not even nature itself teach you, that if a man have long hair, it is a shame to him? Paul does not mean to say that birth teaches us anything. When Paul says "by nature" in the passage cited, he uses the expression in the sense of "customarily" or "naturally." So we might paraphrase Paul and say, We also in times past had our manner of walk in the lusts of the flesh, and fulfilled the desires of the flesh and the mind, and consequently or naturally were also the children of wrath even as others. In other words, Paul simply says, since we all walked in the course of this world, we naturally are the children of wrath as others. The Bible does not teach the transfer of guilt, neither does it express the idea that God is angry with any one because of the sin of another.

The idea of the transfer of guilt is not only unscriptural, it is also unreasonable, it is in reality unthinkable. Guilt results from the commission of sin, and aside from connection with personal transgression it has no meaning. Guilt consists in the fact that the person of whom it is predicated has committed a bad deed and is blameworthy for it. Blame must be found to rest on the person pronounced guilty. An actual bad deed and blame must be predicated of the same person to constitute guilt.

Not a few have defined guilt as mere liability to punishment; but this gives us a very inferior idea of guilt, and omits the essential element. For instance, a trial in a criminal court is designed to determine whether the accused party is the one who has committed the evil deed in question; that is, first to determine whether he is guilty. If he is found guilty, liability to punishment follows; but the latter is not identical with guilt. In a case of murder, the question of guilt is the question whether the man commit-

ted the deed as a responsible person. It is primarily a question of wrong doing and blame. Liability to punishment is a mere circumstance determined by law. In comparison with guilt, liability to penalty is a small affair. Criminals may escape penalty, but can never remove their guilt. Many a criminal has welcomed punishment, because it appeared in some sense to condone for his evil deed. Criminals have openly asked for penalty, thinking they might thereby lighten the burden of their guilt. It is this meaning of guilt that gives tremendous power to the portrayal of sin in the Word of God. Separate guilt in any way from the actual transgressor and it becomes an airy nothing, a nonentity. However, the human race has inherited moral depravity from Adam, and this inherited tendency to evil becomes an occasion of guilt when it is cherished by the will of the individual.

The idea that guilt can be transmitted from parents to children can not stand at the bar of conscience. In some countries the government, under certain conditions, withholds some civil rights from the children of criminal parents. It must be understood that the government in such cases aims only at the protection of the State and not primarily at the punishment of the children. And in any case, conscience does not approve of a law that inflicts a penalty on a child because of a crime committed by its parent. Conscience says, only the wrong-doer is guilty and only the guilty party shall be punished. When we say that a man is guilty before his conscience, we mean that he knows that he has committed the wrong deed and that he stands condemned in his own sight; in short we mean that the man is blameworthy in his own judgment. If we say that a man is guilty before God, we mean that God knows that such a one has committed the deed for which he is accused, and that God holds him

blameworthy. Guilt before God means that God knows a man guilty. Circumstances may lower the degree of blameworthiness, but no guilt can attach to any one who has not done a wrong deed or had some personal share in a criminal act. Conscience says, guilt can not be transmitted.

A tendency to moral evil passes from parents to children, from one generation to another, by inheritance, by natural generation. But inherited tendency to moral evil does not involve personal guilt. This can not be separated either in fact or thought from the sin to which it attaches. Guilt is a personal affair and can attach itself only to one who has committed actual sin. It can not attach itself to original sin as such. Guilt is nothing more or less than the resulting state of a person who has committed a wrong deed. The fact or degree of guilt is not to be determined by any statutory law. The law within, the sense of right and wrong, is law sufficient to determine sin and guilt. Guilt must not be confused with liability to consequences or punishment. The consequences of sin do not necessarily imply personal guilt. On the other hand, guilt should not be confused with the consciousness of sin. A man may be hardened in sin and be guilty without any compunctions of conscience for the time being. A man may be guilty for his insensibility of right and wrong; his ignorance may be self-imposed and involve himself in guilt. He that knoweth to do good and doeth it not, to him it is sin. Only an omniscient God can pronounce an infallible judgment on guilt. Although original sin as such can not involve guilt, any wilful neglect of the divinely appointed remedy to root out this tendency to evil will incur guilt. Such neglect is in fact actual sin and guilt is its own natural consequence without any imputation whatever.

Bishop Martensen gives us his view on this subject in a few choice sentences. He says: "In so far as mankind in virtue of their birth become partakers of the sin of the world, their inborn sinfulness must be looked upon as their *fate;* but in so far as the sin of the race is converted into the actual sin of the individual, it is his guilt. . . . The Augustine idea that the sin of Adam is imputed to his posterity as guilt is certainly severe and fatalistic, so long as it is not explained and resolved into the necessary middle terms. It is not to be imagined that sin and guilt are inseparable terms."[1]

Bishop Martensen does admit an imputation of Adam's sin conditioned on appropriation. There may be a tinge of Augustinianism in this admission. We agree that so long as the individual does not asquiesce in the sinful tendency, he is innocent. But we can not admit that as soon as the soul fails in one part then the guilt of all of Adam's sin is entailed upon him. We hold rather that every actual yielding to sinful tendency entails guilt commensurate with the deed. Only actual sin entails guilt.

This same noted theologian of Denmark further says: "The proposition that sin is itself the punishment of sin embodies the truth that man by sin subjects himself to a moral fatalism expressed by our Lord in the words, 'Whosoever committeth sin is the servant of sin.' (John 8: 34.) When it is said of God that He hardens the hearts of men, that He gives them over to spiritual blindness, and makes them incapable of understanding His Word, it is not thereby implied that God wills sin as such, but that He permits the *manifestation of sin:* He wills that sin shall be left to accomplish its own results; and that He has

[1] Christian Dogmatics, p. 203.

included sin in the necessary law of development to which everything is subject."[2]

(5) Original Sin is Universal.—This is to be understood in the sense that every descendant of Adam is born into this world with a depraved nature. We read in the creeds that original sin or birth sin is the corruption of the nature of every man that is naturally engendered of the offspring of Adam. It is only on the supposition of the universality of original sin that Paul could affirm that he found all, both Jew and Gentiles, to be under sin, saying, It is written, there is none righteous, no, not one. But while we hold that all have inherited a depraved nature from Adam, we must yet also hold that depravity exists in the race in various degrees. There is acquired inherited depravity. Some families of the human race are more corrupt than others. Tendencies to certain forms of sin are more pronounced in some families than in others. Special strong tendencies to murder are inherited from near ancestors. Special tendencies to drunkenness are inherited from near ancestors. Again, indulgence of these inborn tendencies to evil increases them. So we find human depravity may be greatly increased by personal sinning. The sinful deed adds corruption to the sinful fountain.

(6) Total Depravity.—In our Articles of Faith we teach that the race is totally depraved. The Scriptures teach that there is none that doeth good. This statement must be taken in the absolute sense, just as the Saviour said, There is none good but God. There is, however, a possibility of reading into the term "total depravity" a meaning which the Scriptures will not admit. The doctrine of total depravity does not teach that every child of Adam is as corrupt as he possibly can be. It does not mean that naturally man

[2] Christian Dogmatics, p. 209.

has no conscience. He who is totally void of conscience is not salvable. Conscience is the point of connection with the Holy Spirit. Total depravity does not mean that man is void of every good quality pleasing to men and to God. Jesus recognized something good in the worst of men. He loved the young man to whom He said, he lacked yet one thing. In the Samaritan woman whom He met at Jacob's well He found a longing after the water of life. To the penitent thief on the cross He promised fellowship with Him in Paradise. The doctrine of total depravity does not teach that every one is prone to every possible form of evil. There are unregenerate men and women who by nature have some very commendable qualities. Honesty, benevolence, liberality, hospitality, and kindred virtues, are found in a commendable degree in many who belong to a race totally depraved. Men depraved by nature still add to their depravity; so total depravity can not mean that mankind is as corrupt as it possibly can be. The human race has in it an essential tendency to moral goodness. The religious nature in man manifests a power that makes for righteousness, and the history of our race evinces a development towards God's ideal of the race created in His image.

But positively, total depravity means that every power of man's being, physical, mental and moral, is affected by the Fall of Adam. Man is not as strong as he would have been without inborn sin. Man has naturally an aversion to God. In his inner life he prefers self to God so long as he is not born again. He exalts himself rather than God, and selfish affections are allowed to dominate his life. There is no reason for unduly magnifying the depravity of the race, in order that the grace that saves may appear more glorious; for the good that is left in man after the

Fall is due to the saving efficacy of God's grace. All that we mean by total depravity is, that the Fall of the race in Adam has infected the whole man, body, soul and spirit, and that in every unrenewed man some lower affection is made supreme and that the love of God is not supreme. We hold that every man is responsible, not for the transgression of Adam, but only for his own conduct in yielding to and cherishing the sinful tendencies he has inherited. Every one is responsible to God for appropriating by personal faith the Divine help offered to overcome the inherited evil tendencies and to eradicate them.

4. *Actual Sin*

Not so much need be said in explanation of this subject. In discussing Original Sin we had occasion by way of contrast, to refer to Actual Sin. No more concise or complete definition of actual sin than John Wesley's can be given; namely, Sin is any voluntary transgression of a known law. We would say, Any voluntary disobedience of a Divine requirement is sin. God's law may be but dimly apprehended, and the measure of penalty may be determined by this fact; but a perfect knowledge of the law is not necessary for responsible conduct. Any intimation of a law whatever puts a free agent under obligation. God has not left Himself without witness to any one. Even though the human race itself is responsible for the moral darkness that has come upon it, yet God does not withhold sufficient light for responsible conduct. Any measure of knowledge of God's law that He imparts is sufficient for the ground of judgment. God has given the human race a revelation of Himself in various forms and degrees. There is the sense of right and wrong planted in every human heart; there

is statute law given in God's written Word and in the ethical teaching of mankind; there is the godly living of eminent personalities of all ages; and above all and the sum of all, God has given the world the life and teaching of His own Son. This life and teaching is the final expression of God's will. Now any voluntary transgression of God's law, or any willful disobedience of a Divine requirement, in whatever degree of clearness it may be apprehended, is actual sin.

Actual sin may consist either in an act of commission, or in an act of omission. Blameworthiness attaches alike to both of these forms of actual sin. We admit that the consciousness of guilt attaching to sins of omission may not be as clear or intense as in sins of commission. But in the eyes of God omission may be as culpable as commission. One may be as much a violation of God's law as the other.

Actual sin when considered from the view point of human nature is a stupendous evil. We need not look beyond that which occurs in human nature itself to consider that the sin and sinfulness for which man is responsible is a horrifying evil. Sin throws human nature into an abnormal condition. Man was created in the image of God, endowed and appointed to attain a fully developed personality by walking in fellowship with God. His nature was originally perfectly adapted to attain unto a fully developed personality by walking in fellowship with his Creator. Sin is an insurmountable obstacle to this attainment. Some progress is made in the development of personality in spite of the abnormal condition of human nature, but the development does not measure up to God's ideal. When man commits sin, he does not live the normal life God has planned for him. The loftiest thing that lives, as well as the lowliest, lives by laying hold on that which lies beyond itself.

While this is true of all forms of life in general, a special theological significance attaches to it when applied to the Christian life. We live the Christian life by laying hold on God through Jesus Christ. Now actual sin severs the connection between man and God and stops that unhindered flow of vitality and nourishment so necessary for the full development of human personality. We develop personality by receiving, assimilating and appropriating from the world in which we live and from God, food for our soul life. We must have truth for thought, for stimulus to feeling, for incentive to volition. A human being can not develop without something to appropriate from without. Man has a religious nature as well as a physical and mental nature, and his personality can not be fully developed unless all the essential parts of his being are properly nurtured. So long as sin hinders gracious fellowship with God, the development of personality is seriously obstructed.

The abnormal condition of human nature caused by inherited depravity checks somewhat the free, lively intercourse with God. But because of the gracious fellowship offered in Christ, some progress can be made even before inborn depravity is removed. It is actual sin chiefly that hinders fellowship with God. Condemnation makes cowards of us all. With a sense of God's displeasure we naturally hide from His presence, and thus deprive ourselves of the vitality we need for growth. We remain dwarfs and pigmies because we shut God out from our experience.

Again, when considered only from the viewpoint of human experience, actual sin is a direful evil. He who by voluntary transgression of God's law yields to the tendency of evil within thereby endorses inborn sin. This endorsement increases the power of native depravity and the sinner becomes a participant of the

cause of all the woe and misery that follow in the wake of original sin. Thus the two forms of sin, original and actual, join in awakening a consciousness of a state of sin. The transgressor feels that he not only occasionally commits an act of sin, but that he is totally corrupt and in his very nature antagonistic to the holiness of God. If such a one becomes thoroughly penitent, he will cry out with the prophet, Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the king, the Lord of hosts. (Isaiah 6: 5.) Or he will cry out with the psalmist after he was reproved by Nathan of a gross sin and say: Multiply washing me from mine iniquity and cleanse me from my sin. . . My sin is ever before me. . . I was shapen in iniquity and in sin did my mother conceive me. (Psalms 51: 2, 3, 5.)

Not only does actual transgression awaken the consciousness of sinfulness, but also the consciousness of guilt for wrong done and for yielding to the tendency to evil within. When man remembers his sinful acts, he feels that he has assumed a false ethical attitude toward God. He feels that he has ignored his best self; he feels that he has sacrificed that which is best and noblest in himself to that which is lower and degrading. He blames himself for his conduct, and he despises himself on account of his sinfulness. But the nature of guilt is not yet fully described when we take this subjective view. One feels the full turpitude of his sin only when he realizes that God Himself is grieved because of his sin. With some adequate sense of God's greatness, goodness, holiness and love, the culpability of sin becomes almost unbearable. The consciousness of having offended a righteous God upon whom one is absolutely dependent, to have incurred

the righteous displeasure of a holy God and thus be debarred from His presence and deprived of His help, strikes a terror into the soul that beggars all human description.

The consciousness of sin drives joy and hope from the human soul, and leaves instead sorrow, gloom and despair. Man is so constituted that he can be truly happy only in the sunshine of God's love. Sin is a blight on the human soul. Man's personality naturally shrivels up under the withering blast of the wrath of God.

The consequences of sin are both natural and judicial. They proceed immediately from the reaction of man's own constitution. In sin man is constantly violating the fundamental laws of his own constitution, which violation brings its own natural consequences. As when a vein is severed the blood must flow forth from the body, so when man violates the fundamental laws of his being, the consequences of his transgression are necessarily realized. Working according to a law of man's abnormal nature, sin is a force which produces all manner of disorders, physical, social, mental, moral and religious. Augustine says, "Sin is so contrary to nature that it can not but damage it. Departure from God would be no vice, unless in a nature whose property it was to abide with God." All evils and misery in human experience may be viewed in one sense as the operation of natural law; they are the consequences of the violation of God's law.

But the consequences of sin are judicial as well as natural. God by His word pronounces the sentence of condemnation. The soul that sinneth shall die. This is a universal sentence. God in His providence or by special interposition executes the sentence of

death. All the consequences of sin in time or eternity are due ultimately to God's sentence of judgment and His execution of the sentence in one form or another. Blessedness can not be divorced from righteousness, neither can suffering and misery be divorced from sinfulness. God can not but remain righteous and holy, even though the creature man rebel against Him. God's government can not be overthrown.

The Christian idea of sin can not be fully grasped except it be viewed in its relation to the Christian idea of man and the Christian idea of God. We think of God as an infinite personality who seeks to express Himself in creatures formed in the image of His own personality. The turpitude of man's sin consists in his free exaltation of self above God. It is true, that the responsibility of the evil is often divided between him who commits the deed and the ancestors who made him what he is. And we must also admit that some part of that which is commonly called sin, is properly nothing more than imperfection and ignorance; nevertheless, when a human soul bids defiance to its Maker by a willful violation of a law written in every human heart, we must admit that the Scriptures rightly set forth sin as that abominable thing which God hates.

Penalty, as a consequence of sin, may be viewed either as to its nature or as to its function. In the latter case it may be either retributive or disciplinary. The former to express God's justice and holiness; the latter simply for training. Yet we can not separate strictly either view from the other. We know that in this life retribution may also be a training. Dr. William A. Brown of Union Theological Seminary has tersely said: "If hell be conceived as a place, it is a place where no ray of love from the Divine presence ever penetrates. If it be conceived as a state, it is the

state which results when the last spark of the Divine Spirit has died out of the human heart."[1]

Although we may never be able to answer all inquiry on the origin of sin, or be able to support the Christian idea of God with an invulnerable theory, the appalling fact of sin nevertheless appears as a dark cloud on the face of God and obstructs that free fellowship of light and life and love which is essential to the highest development of finite human personality. The seat of moral evil is in the will of man, and no modification of native depravity or unfavorable environment can atone for, or wash away the guilt of sin. The only remedy for sin is the pardoning grace of our Lord Jesus Christ.

[1] Christian Theology in Outline, p. 288.

III. God's Plan Concerning the Human Race

In our study of the redeeming work of God in Christ Jesus, it is indeed fitting that we begin with an inquiry as to the nature and condition of the subjects of redemption. We have made this beginning in our inquiry as to the Christian Idea of Man, and as to the Christian Idea of Sin. It follows in logical order, before we set forth the active work of redemption in Christ, that we have a definite conception of God's plan concerning the human race. To understand the method of the Divine procedure, we should have some idea as to the Divine aim. In natural things, a knowledge of the raw material and a knowledge of the finished product will enable us to understand the better the work of the artificer. So the immediate task before us is to ascertain, if possible, what is the plan of God concerning the human race?

1. *The Principle of Self-Expression in Personality*

Our thought on this subject must begin with the fundamental principle of God's activity. When we ask the question why God sent His Son into the world, we have the answer of Jesus Himself, namely, God so loved the world that He sent His Son. But the question why God created any thing in the beginning logically precedes the former and finds no direct answer in God's Word. However, God has not left Himself without witness even on this point. In order to make Himself known to the children of men, God appeals to the works of His hands. God said to Moses concerning His dealings with Pharaoh and His mighty

works in Egypt that He wrought all those signs in order that they might tell them in the ears of their sons, that they might know that He is the Lord. (Exodus 10: 2.) The miracles wrought by the prophets were intended to reveal God and to show His great power as over against the heathen gods, who were only imaginary beings. Jesus Himself appealed to His mighty works to prove that God had sent Him into the world. The Scriptures accord with the idea that the fundamental principle of Divine activity is self-expression. Moreover, the impulse to give expression to self is fundamental to personality. Every human person seeks at some time and in some form to give evidence of his existence to himself and to others. Man is created in the image of God, and we may conclude that a fundamental principle in human personality is also found in the Divine personality. God created all things in the beginning, and continues to uphold all things, for the purpose of giving expression to His own existence. He aims primarily to express His power and His wisdom, His holiness and righteousness, His love and His goodness. Because of a fundamental principle of His personality God will have a full expression of Himself ultimately, no matter what any number of free agents may do or not do. The universe finally and forever will express what God is.

The smallest particle of matter and the tiniest thing that exists have a part in expressing what God is. The lowliest thing that lives, as well as the loftiest, in the organic world has a share in expressing what God is. The human race takes a prominent part in expressing what God is. So far as our knowledge reaches we know of nothing more competent or better adapted to express what God is than the human race. No one will wish to deny this truth in the light of

the fact that Christ the Son of God has become one of our race.

The Christian faith holds unqualifiedly the doctrine that God is the omnipotent Creator, upholder and ruler of the universe. This whole world stands in His power. The Christian faith can not stand if any element of chance be allowed to enter into the conception of God's work. The archetypal plan of God concerning the universe must stand. God will have finally a universe that will answer to the final purpose of creation. The question that merges to the front in our thinking is, What is this archetypal plan of God concerning the universe? What is the funda mental purpose of creation? The answer comes to us from what we said concerning the fundamental principle of personal activity. This is the principle of self-expression essential to personality. God seeks to express Himself in a world dependent upon Him by being immanent in it. The final purpose of the universe which God has planned and which is being gradually realized, is that there may be the best possible expression in a manifold form of what God Himself is.

2. *The Expression of Freedom*

In Part II, on God, we set forth and established the doctrine that God is absolute and yet a free personal being. There is no need of repeating the argument here. However the present subject requires us to notice, that any final expression of God, as to His nature and essential attributes, must give a prominent place to the attribute of freedom. And the ultimate purpose of God requires that the highest kind of freedom that can be exhibited by a dependent universe should be put under contribution to show forth the

freedom of the Creator. God is absolutely free, but the creature can possess only relative freedom. So there can be only a partial expression of what God is in a finite world. This limitation applies not only to the task of expressing God's freedom, but also to every other attempt to express the Infinite.

It is God's purpose that the final universe shall be so constituted that there will be an everlasting expression of freedom. In order that freedom be expressed there must be the power of alternative choice. That such power has been given to men is loudly proclaimed by the widely varying choices they make. Man's freedom is expressed by the widely different development of human personalities. It is also expressed by the widely varying development of different parts of the organic world beneath man. There are many germs of life that never develop into a living organism because of human freedom. Again, there are found today many marvelously developed specimens of plant and animal life determined by human volition. Cities and towns and beautiful gardens and fruitful fields are evidence of human freedom. No fair minded man will claim that all these varying forms of development are determined by absolute decree. On the other hand, we hold that there are many possibilities couched in the germs of the organic world that are never realized because their development was conditioned on the choice of some free agents. This then must be our conclusion, that within a limited universe there is wide range given to free agents. And it requires no finely spun logic to show that we acquire our idea of freedom of a personal God from these expressions of freedom in the created universe. Man is conscious of his own freedom, and what evidence he gathers of freedom in the universe of which he is a part, gives him the firm faith that God also is

free. A world constructed on any other plan could not express the idea of a free personal God as its Creator. We could not imagine a more adequate expression of God's freedom than the existing universe.

The question may arise, if God needs a free world to express His inherent freedom, is He not then at the mercy of the world which He has created? Can God's archetypal plan be defeated or overthrown by His free creatures? This seems to be a serious question; and not a few have attempted to answer it by a repudiation of some orthodox doctrines. The theory of conditional immortality is an attempt to solve the problem. The annihilation of the wicked has also been advocated as a possible solution of the question. Restorationism has contributed a share of the effort to vindicate the ways of God with His dependent creatures. But there is no need to discard any of the cardinal doctrines of our holy religion in order to keep God on the throne of the universe and grant Him the realization of His archetypal plan with free personal beings.

We are pleased to appropriate the following significant statement from Dr. O. A. Curtis: "The rim of destiny is by God's decree, but the personal center of destiny is by man's choice."[1] This is a poetical expression of a profound truth that will afford a common standing ground for both Calvinistic and Arminian theology. The thought is this: Man's freedom is limited. The fact of personal freedom and its limitations alike is by Divine decree, and God's ultimate purpose to express what He is by a final universe will be realized no matter what men may do or not do.

[1] The Christian Faith, p. 468.

3. *The Expression of Holiness*

God is absolutely holy. A personal holy being finds throbbing within him an impulse to express holiness. But the aim can not be a selfish one. An aim of this nature would not accord with holiness and could not arise from perfect holiness. From the very nature of the case, an impulse to express holiness must aim to promote holiness. Because God is holy He puts forth every possible effort to express and promote holiness. Unless we hold that the Creator, who is also the judge of all the earth, is absolutely holy, we have no foundation for a holy nature in the creature. There is no ground for the distinction between right and wrong, save on the supposition that God is holy. Consequently every impulse to do good and to be good is an expression of holiness in Him who made us.

God's plan for man in the final universe is that he shall proclaim the holiness of his Creator. The final destiny of every son of Adam is decreed to meet this plan. Even those who by the abuse of their freedom are not redeemed from sin by the grace of God will nevertheless by their doom in perdition pay a tribute to God's holiness. The whole construction and composition of the moral realm will express God's holiness. Whatever may be the experience of a lost soul in hades, its doom will be the bitter fruit of a life in sin. The lost sinner declares by the lot he has chosen in rebelling against God that he has passed through a process in fixing his own eternal destiny which by its very nature was an efflux of Divine holiness. In this manner souls doomed to eternal perdition, doomed to serve God in fear, render an involuntary service to God. They are an expression of what God is, and this is His deepest plan for men.

4. *The Expression of God's Love*

Any expression of God that does not include more than righteousness and holiness is not a complete expression of all that God is. God's moral nature finds its final complement in love. The final universe, as the final product of the eternal purpose of God, must exhibit such a setting of all the forces upheld by Him, inorganic and organic, material and spiritual, as will give to love the chief place in His self-expression. Just as in the finished written revelation of God love is the crowning element, so in the final universe, in the cosummation of all things, love shall stand out as the highest expression of what God is. What part of the finished product of God's creation is adequate for such a task? It is certainly not the inorganic world, nor yet that part which yields only mechanical or involuntary service. Nothing can adequately express God's love except the voluntary service of immortal personal beings created in the image of God and redeemed by the gift of God's love. The redeemed race, who alone can sing the song of redemption, can fully satisfy the inherent impulse of God's heart to express His love. They who have washed their robes and made them white in the blood of the Lamb, can by their own experience of God's grace and mercy declare that God is love. Again let it be emphasized, that since the incarnate Son of God is a member of the human race, and the captain of our salvation, and ever serving as the perfect pattern of self-sacrificing service unto God, it is evident that no higher expression of what God is can be given than that which is given by the redeemed race.

The redeemed race is not complete in the archetypal plan of God without its Lord at its head. We shall have in the redeemed race the best possible rev-

elation and demonstration of the truth that holy love is the moral essence of the Infinite. This appears, first of all and supremely, in the personality and spotless life of the Son of God. Doubtless the highest and deepest meaning of our Lord's Divinity lies in the fact that the moral essence of the Infinite is found in Him. When Christ's enemies even admit that no flaw can be found in His character, and that no stain of sin ever darkened the white light of His soul, we who believe in His name should rejoice in the truth He taught, when He said, He that hath seen me, hath seen the Father. (John 14: 9.) The final purpose of God with the redeemed race shines forth with an ever increasing effulgence in the One supreme personality of the human family, our Lord and Master.

But Christ Himself cannot be understood except He be apprehended in connection with the elect of the race whom He redeems. We have within ourselves the power of an ethical discernment. We are able to distinguish between the good and the evil. We know and feel the authority of the good. By the power of the immanent Spirit of God we hear and feel the unconditional demand of the moral imperative. Yet when we would respond to the better self within, we realize that we are caught in the vise of sin. Then we cry out with one who considered himself the chief of sinners and say, O wretched man that I am! Who shall deliver me from the body of this death? Were we to look no farther than this cry of despair, we might conclude that the human race is a stupendous failure and a reflection on God. But a note of victory follows. I thank God through Jesus Christ our Lord. The millions that have looked to the world's Redeemer and have realized that there is a balm in Gilead for the world's disorder, are ready to testify that they have overcome through the blood of the Lamb and

their testimony. The song of the redeemed will echo and re-echo forever in the corridors of heaven as a testimony that God is holy and that God is love.

This then is the answer to our inquiry, What is God's plan for the human race? namely, God has determined that the final lot and state, which every free agent has chosen for himself, shall forever express what God is in freedom, in holiness and in love, the essential element of a moral nature. Reverently we say, it is God's right thus to express Himself. That is a superficial religious sentiment that makes the creature the center of the universe, and finds place for God only when He can be pressed into service to exalt man. God is all and in all and the creature must honor the Creator.

IV. Reconciliation by Jesus Christ

We have learned that the absolute purpose of God concerning the human family is, that every individual person by his self-chosen lot and state shall contribute, in the full measure of his capacity, to express what God is in His moral nature. The archetypal plan of God for the human race is the best possible expression of Divine holiness, righteousness and love. This end must be reached to satisfy an infinite personality.

God will have service of all. To free agents in the day of probation He offers the privilege of choosing between voluntary service and involuntary service. If the offer of voluntary service is rejected, they are coerced into involuntary service. As the whole material universe unconsciously declares the glory of God, so also doomed souls in perdition contribute to the expression of God's glory. Yet God seeks to have voluntary service. It can not be secured by coercion. The human race has fallen into sin, a rebellious spirit has depraved human nature. Now, Soteriology, the work of human redemption, takes for its task the work of offering reconciliation and incentives to men to forsake sin and walk in fellowship with God. This objective aspect of Soteriology, namely, what Christ did for human redemption, is now before us. Under the general subject of Christology we had occasion to speak of the work of Christ in its Godward bearing under Atonement. We shall now consider the redeeming work of Christ in its manward bearing as Reconciliation.

1. *Reconciliation Defined*

The Greek word *katallagé,* reconciliation, is used four times in the New Testament, namely, in Romans 5: 11; 11: 15; 2 Corinthians 5: 18; 5: 19. In classic Greek the verb *katallásso* means simply to change or exchange, as coins for others of equal value, hence to reconcile those who are at variance. Aristotle uses the term to describe the return of two parties to each other's favor. God reconciles by not imputing to men their sins. Thus the Scriptures teach: And all things are of God, who hath reconciled us unto Himself by Jesus Christ, and hath given unto us the ministry of reconciliation; to wit, that God was in Christ Jesus reconciling the world unto Himself, not imputing their trespasses unto them, and has committed unto us the word of reconciliation. (2 Corinthians 5: 18, 19.) Here reconciliation consists in not counting unto us our sins and committing unto us the word of reconciliation to be preached. It is something which God offers to mankind in His Son.

By Reconciliation then we mean the work done by Christ in order to bring men and God into moral unity and practical fellowship. Reconciliation objectively considered is God's offer, made and emphasized by His Son, to forgive sin and renew the heart on condition of repentance toward God and faith in the Lord Jesus Christ. It pertains to Christian theology to show in what way Christ's work brings about this moral unity and walk in fellowship with God. It should be noticed that in the passage quoted, Paul attributes reconciliation to God Himself. He says, God was in Christ reconciling the world to Himself. It is God who takes the initiative, He does not need first to be made friendly before He offers pardon. God is friendly towards the sinner, and in His Son

offers pardon. The infinite Jehovah Himself removes the bar to pardon by the gift of His Son, and this is the reconciliation spoken of by the apostle Paul.

2. *Reconciliation Between Persons*

The intensely personal nature of the reconciliation which God offers should be emphasized. It can scarcely be overestimated. God is not brought into friendly relation primarily to a class or to a nation, or to the whole human race. He comes into friendly relations to individual persons. He is a person, so the reconciliation is purely personal from the beginning to end. It is not a question of relation to Satan's rights, or to law, or to government. It is purely a matter of relations existing between a personal God and individual persons. Christ came to establish right moral relations between God and men. Christ suffered, the just for the unjust, to reconcile men unto God. It is sometimes said that right relations to God must be sought through right relations to law, or through right relations to His government. But this end can be attained only by a process in the opposite direction. First man is brought into right personal relations to God, and then right relations to law and government will naturally and necessarily follow.

The obstruction in the way, hindering the reconciliation between God and men, lies solely with men. They are not willing to be reconciled. God offers reconciliation, but men reject it. They are invited to come to a marriage feast, but instead of accepting the invitation joyfully, they offer all manner of excuses. The love of God is spurned. The chief reason for rejecting God's offer of reconciliation is the enmity of the sinful heart against God. The whole responsibility for barring the actual reconciliation lies with

man. So the Scriptures represent the matter. This is the teaching of the Old Testament before God had given the final revelation of His love. As I live, saith the Lord, I have no pleasure in the death of the wicked, let the wicked turn from his way and live. (Ezekiel 33: 11.) This is the message of all the Old Testament prophets. The words of Jesus contain the same message. Come unto me all ye that are weary and heavy laden, and I will give you rest. (Matthew 11: 28.) Him that cometh unto me, I will in no wise cast out. (John 6: 37.) Every invitation in the New Testament Scriptures to be reconciled unto God, represents God as being willing to receive any that will come unto Him. Herein is love, not that we loved God, but that He loved us and sent His Son to be a propitiation for our sins. (1 John 4: 10.) God commendeth His love unto us in that while we were yet sinners Christ died for us. (Romans 5: 8.) The parable of the prodigal son represents God the Father as receiving the Son with open arms. (Luke 15: 11-32.) Such references might be greatly multiplied. No words or illustrations can make the truth that God is willing to receive all that come unto Him, plainer or more effectual. Christ represents God as a loving heavenly Father, ready to receive all that come unto Him. On the other hand, man's unwillingness to be reconciled is likewise emphasized. Jesus weeping over Jerusalem breaks out in this lamentation, How often I would have gathered you together as a hen gathereth her brood under her wings, but ye would not. (Luke 13: 34.) Man's rebellious will bars the reconciliation.

3. *Means by Which Reconciliation is Effected*

Man in his lost condition is unwilling to be reconciled unto God. This unwillingness is due to the tendency to evil in the human heart. Reconciliation ob-

jectively considered is every form of activity aiming at the removal of man's unwillingness to forsake sin and walk in fellowship with God.

(1) By the pure and holy life of Jesus, God recommends to all mankind the value and the blessedness of a walk in fellowship with Himself. Jesus says, Take my yoke upon you and learn of me; for I am meek and lowly of heart, and ye shall find rest for your souls. For my yoke is easy and my burden is light. (Matthew 11: 29, 30.) Jesus lived in happy fellowship with the Father. He did always those things that are pleasing unto God. His life of fellowship with God is an object lesson unto all the world. In His intercessory prayer He prays that God might glorify Him, so that His disciples may know that the Father had sent Him and that God had loved them even as He had loved Him. He concluded His prayer in these words: I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me be in them and I in them. (John 17: 26.) By the interest He took in needy humanity and by extending a helping hand to those bound by the fetters of sin, Jesus exemplified God's willingness to save rebellious man. By the efforts of Jesus to win men for a godly life, there is given a revelation of what God is doing. God is compassionate and He is ever ready to receive the returning wanderer. Jesus' own life is a living testimony of what God desires all men to be, and is therefore a means of reconciliation.

(2) By His teaching Jesus seeks to remove the unwillingness of man to be reconciled unto God. By His teaching in parable and allegory He set forth the attractive features of the kingdom of God. The characteristic required for membership and the attending beatitudes are beautifully portrayed in the sermon on the mount. The advantages accruing to

those who by hearing His words become members of His kingdom are strikingly set forth in the parable of the sower. To show the possibility of those who have no social standing in the world, to come into favor with God, He gave us the significant parable of the Pharisee and the Publican. To induce men to be reconciled unto God, He taught the immortality of the soul, the Fatherhood of God, and the blessedness of a future life for all that accept God's proffered grace.

As a Teacher He fulfilled the law and the prophets. It was the function of the prophets of a former dispensation to teach the deeper and more spiritual import of the law. So Christ completed what the prophets had begun, and taught the deep things of God with words that shall never pass away. His words are such a perfect transcript of the eternal verities of God, that He could truthfully say, My words shall never pass away. The central truth of Christ's message is the great truth that the unrenewed man is alienated from God and living in open rebellion to Him, and that God is seeking to bring him into a reconciled relation to Himself by pardon and regeneration. He sends the Paraclete to make His teaching effective in the minds and hearts of those who hear Him. The teaching of Jesus on God's kingdom and the conditions for entering it, with the incentives of present blessedness and eternal reward, is an integral part of the reconciliation that God offers in His name.

(3) Jesus wrought miracles to show that God is reconciled. In some stages of human development miracles constitute a more important factor in the revelation of truth than in others. In great crises and in epoch-making periods the manifestation of supernatural power for the purpose of God's kingdom constitutes an essential element in a progressive revelation.

The beginning of the Christian era was such a period. We would naturally expect that any one claiming to speak with the authority of heaven should have the witness of God in some mighty deeds. In the days of the founding of the covenant of the law God gave signs and wonders. In a period of great religious declension, when it was necessary to show the superiority of Jehovah over the heathen gods, God wrought mighty deeds at the hands of Elijah and Elisha. And so in the founding of the Christian religion it was necessary that the hand of God be shown in mighty deeds.

In order to show that the teaching of Jesus was from God, and to prove that He had authority to set aside the sacrificial system of worship and establish in its stead a system of worship based on His own life, death and resurrection, it was at least fitting, if not absolutely necessary, that mighty deeds should be wrought by Him. Miracles are God's seal to the teaching of Jesus. When the Jews who believed not on Jesus asked of Him a sign, He replied that He was the true bread from heaven, and that he that believed in Him should find satisfaction for the deepest longing of his soul. And as they continued to challenge Him for a sign of His authority, He said, I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me. (John 10: 25.)

All real miracles are of God. The miracles of Jesus, without a single exception, were fraught with blessings to mankind. They were wrought to abolish evil and to do good to the children of men. God bestowed great blessings on sinners to show that He is merciful and gracious. Jesus Himself made this application of His power to work miracles. They brought to Him one sick of the palsy Jesus first forgave him his sins, and when the Jews charged Him

with blasphemy, He gave them the proof of His authority by working a miracle. In order that they might know that He had power to forgive sins, He said to the one sick of the palsy, Arise, take up thy bed and go into thy house. (Matthew 9: 6.) Thus we see that the miracles of Jesus perform this twofold function in His work of reconciliation: First, they demonstrate that God is gracious and willing to receive into fellowship any that will come to Him. Second, they prove that the teaching of Jesus is the teaching of God. Miracles, however, operate in the process of reconciliation only so far as they contribute towards furnishing a rational ground for faith in Christ. It is Jesus who reconciles us unto God.

(4) Christ reconciles us unto God by His death and resurrection. It is not needful for us to repeat here what we said on the atonement of Christ under Christology. We speak now only of the death and resurrection of Christ as a means to induce men to forsake sin and walk in fellowship with God. The love of God is obstructed in its flow into the human heart by means of evil tendencies and actual sin. In sin man's heart is hardened and his mind darkened, so that he does not properly estimate nor rightly appreciate God's love. The death of Christ is intended to soften the heart of rebellious man and make it susceptible to God's love. It is intended to dispel the darkness of sin so that the light of God's grace can be effective in the mind.

A leading element of the redeeming work of Christ is given in His sacerdotal office. The priestly service constitutes a very important part in all religions. Its significance varies somewhat according to the nature of the religion; in some it is more significant than in others. There is a need in man's religious nature that can be supplied only by priestly service. God

has supplied this need once and for all time by the gift of His Son, who has become the high priest for all the race.

The chief function of a priest is to offer sacrifices for the worshipers. The sacrificial system of the Jewish economy culminated in the priestly service on the day of atonement. On this great day the high priest offered a bullock for himself and his house, furnished from his own resources; then also two kids for the congregation. It behooved Christ also as our great high priest to have somewhat to offer as a sacrifice. The incarnation provides the sacrifice. His whole life was an oblation unto God for the whole human family. But His priestly service also reaches its climax on the great day of atonement for the Christian religion. On this day, the day of His crucifixion, the spotless Lamb of God becomes the victim for an atoning sacrifice.

It remains to inquire what benefit comes to mankind from Christ's death on the cross. He offered Himself a sacrifice unto God. The primary idea of a sacrifice is the offering of a gift unto God. This is at least the leading element in the notion and practice of sacrifices in the past. Christ offered Himself for the whole world an offering of obedience and faith and love unto God. The Divine plan included the death of the founder of the absolute religion. His death was predicted by types and shadows and plain words of prophecy. Christ rightly apprehended the Divine plan; He knew that His work of founding the new kingdom would culminate in His death. Although He was severely tempted to avoid the cross and to establish His kingdom on a more popular foundation, He yet steadfastly set His face toward Calvary, and was obedient unto death, even the death of the cross. Every descendant of Adam who hears the Gospel is bene-

fited by Christ's obedience unto death. Not indeed in the sense that His death made our loving heavenly Father more willing to be gracious; for it is God's nature to be gracious. The world is benefited by Christ's obedience unto death, because He is thereby exalted in the eyes of all men. A philanthropist who will suffer to promote a beneficent enterprise is thereby exalted in the minds of all benevolent people. They who are personally benefited are especially affected by the suffering of their benefactors. Christ's obedience unto death, when, so far as mere physical power is concerned, He might have destroyed His wicked executioners with one stroke, exalts Him to a place of honor unparalleled in all history. Sane men will accord Him this tribute of honor and hear His words. Jesus points to this effect of His cross, when He says, And I, if I be lifted up, will draw all men unto me. (John 12: 32.)

And as the priestly service in the Jewish economy was intended to bring to all the people the assurance that they stood in a covenant relation to God, so the sacrifice that our high priest has offered unto God by His death and resurrection is a demonstration to all the world that God has set His seal to the teaching of Jesus. Christ's death and resurrrection are our assurance that God is well pleased with His Son, and accepts as His own Christ's offer of mercy and pardon to all who will accept Him as their Saviour. God says in the most emphatic terms possible, Behold this expression of my purpose to receive graciously all that come to me in the name of my Son.

Christ's death, as an expression of obedience, faith and love, is a perfect pattern of devotion to God for all the world. God declared repeatedly that He was well pleased with His Son. And He was also declared to be the Son of God with power according to the Spirit

of holiness by the resurrection from the dead. (Romans 1: 14.) God's approbation of Christ covered His human nature as well as the Divine. In His humanity Christ is a perfect pattern to all mankind as to the walk in life that is pleasing unto God. We need but to look to Jesus and hear Him to know how we may please God.

It is a well established truth in philosophy that human nature is so constituted that a person becomes like unto the one he admires. God is the author of nature and the author of this tendency. At the most favorable time God raised up in the world the fairest among ten thousand and one altogether lovely in order to furnish the human race a perfect pattern. Christ was obedient unto death, His faith never failed, not even in the darkest hour. His love remained ardent even when His friends forsook Him. In all these points He became our ideal. By looking at Christ we are transformed from glory unto glory by the Spirit of the Lord.

The death of Christ must be supplemented by His resurrection in order to show fully its power in the work of reconciliation. Well does the apostle Paul argue: If Christ be not risen, then is our preaching vain, and your faith is also vain. . . . But now is Christ risen from the dead, and become the firstfruits of them that slept. (1 Corinthians 15: 14, 20.) Death would have no reconciling power, if Christ had not had power to take His life again. The fact of resurrection shows that Jesus gave His life voluntarily, and therefore it signifies so much in the work of redemption. The resurrection gives validity and authority to His teaching; the resurrection gives to the death of Christ the value of a universal sacrifice. That God accepted the sacrifice is shown by His rising from the dead.

In setting forth the means of reconciliation the emphasis should be placed on the death and resurrection of Jesus. The Christian Church has done this from the beginning. The apostles found it necessary very early to give a rational and Scriptural explanation of the death of Christ. Why should He who proved that He had power over death, be Himself overcome by death? Under the inspiration of the Holy Spirit it was discovered that the death of Christ was an integral part in God's plan of redemption as predicted in prophecy and declared by Jesus Himself. This newly discovered truth was accepted with great joy in apostolic times, and has been made very prominent ever since. We would not minimize this truth in the least but accord to it its place of emphasis among the means of reconciliation.

(5) Christ completes the work of reconciliation by coming into vital union with the believer. While in the flesh Christ entered into intimate union with His disciples. But this was not the most intimate and effective union that could be made. Therefore He said, It is expedient for you that I go away; for if I go not away the Comforter will not come. (John 16: 7.) The Paraclete, *der Beistand*, effects and vitalizes the most intimate union by showing the believer the things of Christ. Jesus portrayed this vital union between the believer and Himself by the beautiful allegory of the vine. Just as the branch by abiding in the vine is able to bear fruit and thus bring joy to the heart of the husbandman, so may they who believe by abiding in Jesus bring joy to the heart of God His Father. When Jesus by virtue of His earthly life, death and resurrection enthrones Himself in the heart of a believer, He thereby effects a reconciliation. God receives graciously every one that is vitally connected with Jesus, and thus walks in fellowship with

God. Any one living in union with Christ has a real righteousness that is acceptable with God the Father. The believer willingly follows the Lamb whithersoever He goeth. This is reconciliation in reality.

This union with Christ, realized through the agency of the Holy Spirit, is set forth by Paul in the sixth chapter of Romans in a mystical conception. The believer becomes one with Christ in death, burial and resurrection. The conclusion follows: For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him. (Romans 6: 7, 8 .) Paul's teaching of a mystical union with Christ is in substance analogous to Christ's allegory of the vine and the branches.

It should be emphasized, in accord with all we have said before, that when Jesus comes into vital union with the believer there is no transfer of any righteousness. There is no need of any imputation, or reckoning of anything that is not a reality, in effecting this reconciliation. There is no need of accepting a doctrine that teaches that the righteousness of Christ is imputed to sinful men and accounted to them as if it were theirs although is is not. There is no need of such a doctrine; for Christ actually makes men righteous and imparts a real salvation from sin. On condition of saving faith, bringing first remission of all sins, the believer in vital union with Christ stands in a reconciled relation to God without any spurious imputation.

(6) The work of reconciliation is continued by Christ's constant intercession. The work of human redemption is not limited to the few brief years of Christ's public ministry on the earth. The work of redemption did not begin with the incarnation, neither did it cease with Christ's ascension. The redemption process continues and in theological nomenclature is

indicated by the phrase, Christ's session at the right hand of the Father. The Biblical term "intercession" is more common and better adapted to express Christ's continued interest in the perfecting of His work upon the earth. It is certainly fitting for us to conclude our consideration of Christ's work of reconciliation by pointing to the very comforting Biblical truth of Christ's constant intercession for the redemption of the race. It is God's plan to gather from a large number of self-determined personalities as large a number as possible of happy redeemed souls that will forever render Him voluntary service; and, if the Son of God is appointed captain, organizer and responsible head of this new race, it is but natural that He should constantly bear them on His heart in intercessory prayer to God His Father and our Father. He began His intercession on the earth and He continues it in heaven.

There is no Christian doctrine more firmly rooted and grounded in the Scriptures than the doctrine of Christ's constant intercession. If any man sin, we have an advocate with the Father, Jesus Christ the righteous. (1 John 2: 1.) It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. (Romans 8: 34.) Wherefore He is able to save them to the uttermost who come unto God by Him, seeing He ever liveth to make intercession for them. (Hebrews 7: 25.) Because Christ continueth forever, He hath an unchangeable, a perpetual priesthood. He is separate from sinners and higher than the heavens, and consequently He is consecrated forever to be our intercessor. He is in the world beyond in the presence of God continuing the work of reconciliation in the capacity of an intercessor.

This work of reconciliation is not to be conceived as being a verbal or audible petitioning of the Father. We can not know what is the form of the communication between the Father and the Son, yet we have no Biblical warrant for the idea that any words of human speech are used. Neither should we hold that the term "intercession" is used as a mere figure of speech; but, on the contrary, that the inspired Word refers to some definite form of activity aiming to secure for men upon the earth the blessings offered as benefits of His atonement. As the whole universe is upheld by power constantly proceeding from God, so the moral world is also upheld by virtue going forth from Him. Christ's intercession, aiming to gather and uphold the redeemed race, is a distinct form of activity working out God's archetypal plan for the human race. There is a place in the world plan for Christ's intercession.

In conclusion, we would say, reconciliation is the Biblical name for all that God is doing in Christ Jesus to make men willing to forsake sin and walk in fellowship with Himself. The moving cause of this mode of Divine activity is God's great love. The final cause is God's purpose to have finally a redeemed race to express in voluntary service His freedom, Holiness and love. God is reconciled in offering salvation in the name of Jesus; man becomes actually reconciled by enthroning Jesus in his heart and walking in fellowship with the triune God. When God and man are brought into actual friendly relation and blessed fellowship the reconciliation is effected. For all who reject Christ there is no abiding benefit.

The work of reconciliation is not the work of a moment or of a day; it is a work that extends from the Fall of man to the consummation of all things. Historically the work is still going on; it includes

the intercession of Christ, the work of the Holy Spirit, and the untiring work of all laborers in the vineyard of the Lord. An eternal atonement is made by the eternal Son of God, who bears the sin of the whole world on His heart, and is now putting under contribution all the resources of Divine grace to overcome sin and gather a redeemed race for the glory of God.

V. Justification and Regeneration

All the essential elements of the beginning of the Christian life are involved in Justification and Regeneration. It seems very appropriate, therefore, before treating these subjects specifically, that we consider the nature of the Christian life, and set forth the preliminary steps requisite to its attainment. Justification, Regeneration and the New Birth are technical terms in theology, yet their import is sufficiently clear that there is no danger of obscuring thought by using them before they are defined. We use the terms to indicate the beginning of the Christian life. The term conversion, *Bekehrung,* is not infrequently used with the same theological content.

1. *Definition of the Christian Life*

The importance of a right conception of our subject should not escape our notice. The Christian life is that Divine moral and religious life which is awakened in the human soul by Jesus Christ through the instrumentality of God's Word and the agency of the Holy Spirit. In the beginning of the Christian life man is made a partaker of the Divine nature. When we recall our previous statement, that the nature of a thing is determined by the form or mode of its activity, the statement that man is made partaker of the Divine nature is not so difficult to apprehend. The Divine life in man is essentially God's life flowing into humanity and giving character and quality to a man. It must consist therefore at

heart of that which is the essential quality of God's character.

In studying the Divine life in man we turn to two chief sources of information: personal experience and the Scriptures. We need to turn to both of these sources in order to understand the subject fully. If we were to rely alone on our experience we would be in danger of getting a one-sided view. If we looked to the Scripture alone, we would fail to apprehend the deeper meaning of the terms used to describe the Christian life. The candle of the Lord throws light on this subject.

The essential quality of God's moral nature is love. The apostle John tersely expressed this thought as follows: God is love, and he that dwelleth in love dwelleth in God, and God in him. (1 John 4: 16.) The Divine life which enters man when he begins the Christian life consists of holy love. John's statement of the essential quality of God's moral nature is a true setting forth of Christ's own teaching. Christ taught that love is the essence of the life God would have men to live on the earth. On a certain occasion a scribe asked Him of what kind was the first commandment. His answer was: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like it, namely, Thou shalt love thy neighbor as thyself. (Mark 12: 30, 31.) After Jesus had already taught His disciples nearly three years, He taught this same truth. He said: A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall men know that ye are my disciples, if ye love one another. (John 13: 34, 35.) The logical Paul reiterates the teaching of his Lord when he finds in love the fulfilling of the

law. He says, Love worketh no ill to his neighbor, therefore love is the fulfilling of the law. (Romans 13: 10.) The affectionate John enters more fully into the description of the real nature of the Christian life in his first epistle. He says, Every one that loveth is born of God. . If we love one another, God dwelleth in us, and His love is perfected in us. Hereby we know that we dwell in Him and He in us, because He hath given us of His Spirit. (1 John 4: 7, 12, 13.) It is clearly evident from the teaching of Christ and His apostles that the substance of the Divine life in the Christian is a love that is like unto God's holy love. Since God is love, the life that flows from Him through Christ into man is plainly a life of love. When the Divine life of love is imparted to man this new life will be a life of holy love; for love that is inspired of God and resembles His love is holy love. Thus man becomes a partaker of the Divine nature.

The Christian life in its deepest Scriptural and philosophical sense is nothing more or less than a specific form of Divine and human interaction. The Divine activity in this process of interaction consists of His offer of reconciliation. This is accomplished through the Mediator Christ Jesus. It is the call of God, Come unto me and be saved. The call aims at election through sanctification of the Spirit. All who heed the call constitute the elect. There is no arbitrary determination either in the calling or the election. Freedom is the governing principle. All the resources of Divine energy are put under contribution to make the calling effectual. In the striking similitude of a helpless infant, polluted with the blood of its birth, which God cleansed and reared to become His bride, God seeks to set forth His yearning for the salvation of man. (Ezekiel 16.) The tender words of Jesus, Come unto me, and His death on the cross

are only different forms of activity calling men to be reconciled unto a reconciling God.

The human side of the interaction that constitutes the Christian life is nothing more or less than man's response to the Divine activity. God Himself takes the initiative. There are many unconditional forms of Divine activity that constitute the prevenient grace of God. God does not wait for man's call, not even for a conscious longing after Him. But He follows man and calls repeatedly to elicit a response from the human heart. But the Christian life does not begin in reality until there is some form of interaction on the part of man. The Christian life begins with man's response to God's call. Some forms of response are preparatory to the New Birth; these must be taken into consideration first.

In our definition of the Christian life we said it was mediated by Christ through the instrumentality of the Word and the agency of the Spirit. The promise of the Saviour that the Holy Spirit should take the things of him and show them unto His followers, applies not only to the organs of revelation, but to all who will accept Jesus as their Lord and Master. The Holy Spirit makes the Christian life a matter of conscious experience in the heart of the believer. He sustains, educates, and perfects the Divine life in every soul that responds to the Divine call. The order of salvation is determined by God Himself, however the order of grace is not an arbitrary arrangement. It is a Divine setting in accord with the constitution and nature of things.

2. *Evangelical Repentance*

The New Testament word used to express this form of mental activity is *metanoéo*, repent, and means literally to change one's mind. The prophets of the Old

Testament used frequently a verb which is translated to turn or return in an ethical sense. The prophet Ezekiel, after repeated admonitions to Israel to turn away from their wickedness, says, Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn and live ye. (Ezekiel 18: 31, 32.) The word "turn" here and elsewhere in the prophets has the meaning of repent. We know not the word or words that Jesus used when He preached, Repent, for the kingdom of God is at hand; but we have in the Greek verb *metanoéo*, the inspired translation of Jesus' statement. From its etymology, the context and the common usage we must determine its meaning.

(1) Repentance includes, in the first place, an intellectual element. There must be first a recognition of sin involving personal guilt, defilement and helplessness. This element may manifest itself in fear of punishment, even when there is as yet no hatred of sin. Paul speaks of this element of repentance as the knowledge of sin. He even describes the heathen who had not heard the Gospel as having this knowledge. He says, Who knowing the judgment of God, that they who commit such things are worthy of death. (Romans 1: 32.) Repentance does not require false humility, but only an honest acknowledgment of the truth. It is no exaggerated self-contempt, but it is a knowing oneself as sinful and guilty before God. This element of repentance is found in David's confession after Nathan had reproved him. He openly says: I acknowledge my transgression; and my sin is ever before me. Against thee, thee only, have I sinned and done this evil in thy sight. (Psalms 51: 3, 4.) David

proceeds to plead earnestly for pardon and cleansing, and to give the most sincere pledges of righteousness.

(2) There is also an emotional element in repentance. It is based, it is true, on the knowledge that sin is opposed to goodness and holiness and love, and that in its very nature it leads to death. But there is more than a mere knowledge of these facts in genuine repentance. A man thus enlightened on the nature of sin disapproves it, loathes it and has sorrow on account of it. The guilty person feels condemned because of his sinful career. This feeling may become more or less pungent and intense, determined largely by his estimate of the gravity of his sinful conduct. Paul writes concerning this element of repentance when he says: Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance. . . For godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death. (2 Corinthians 7: 9, 10.) Real godly sorrow is Repentance that issues in turning away from sin, while the sorrow of the world does not result in improvement of conduct. We must distinguish between real sorrow for sin because of its evil nature, and a mere fear of sin's consequences. A man may despise himself without any humble prostration before God or confession of his sinful life.

(3) A positive volitional element also enters into genuine evangelical repentance. There must be a fixed purpose to turn away from sin and to seek Divine forgiveness in order that repentance be thorough and Biblical. This element is based on the two preceding and is the most important part of repentance. When David was penitent he prayed for pardon and a clean heart; he sought the favor of God that he might be established in righteousness. He prayed, Restore unto me the joy of thy salvation; and uphold

me with thy free Spirit. Then will I teach transgressors thy ways and sinners shall be converted unto thee. (Psalms 51: 12, 13.)

It appears from this psychological analysis of repentance that it is more than a mere change of opinion; the change is more than an activity of the intellect. Repentance is a moral change affecting every faculty of the soul. It involves a deep sorrow for sin and a loathing of it. It involves a longing to be delivered from its condemnation and power. So it follows that the truly penitent heart passes through a change of mind that issues in a change of character. The early Church was accustomed to speak of the acceptance of the Christian faith as a repentance unto life. (Acts 11: 18.) Paul speaks of this change of mind as repentance to the acknowledging of the truth. (2 Timothy 2: 25.) It is a Scriptural truth, supported by common Christian experience, that evangelical repentance is the beginning of a change of heart that leads into an experimental knowledge of God's truth and love.

Genuine repentance bears some fruit. The forerunner of Jesus preached repentance and looked for fruits meet for repentance. He who says he loathes sin and hates it, will if he is truthful turn away from sin. He may indeed have the experience of Paul as he said, For that which I do I allow not; for what I would, I do not; but what I hate, that I do. (Romans 7: 15.) One may be truly penitent and yet not succeed in overcoming sin; yet on the other hand, some effort at amendment of life will follow true repentance.

(4) Repentance is a gift of God. The moving springs of repentance are in God. As to its source it is an energy proceeding from God for the purpose of realizing the ends of creation. That God gives to

men repentance is a truth plainly taught in the Word of God. Peter said to the Jewish council: Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. (Acts 5: 31.) Paul says, If peradventure God may give unto them repentance unto the knowledge of the truth. (2 Timothy 2: 25.) Although repentance comes as a gift of God it is not unconditionally bestowed. There is no absolute decree of God that determines who shall receive the gift of repentance and who shall not. Repentance comes in the form of the response of the heart to the call of God. God has put the response of the heart under the power of the will. Man indeed can not repent without the grace of God; but grace sufficient to respond to the call of God is given unconditionally. Therefore the unqualified call of the Gospel message, Whoever *will*, let him take the water of life freely.

God's call to repentance extends to all who are in a state of probation. The call is given in various forms; and men may not always recognize the dealings of God with them as a call to repentance, but God does not leave Himself without a witness. The providential dealings of God with the children of men are often a call to repentance. God, who sees the end from the beginning, has ordered the course of nature and determined the material world, so as to render the experience of sinful men in it, a call to repentance. God tempers every wind that blows and guides the planets in their course to work out His own eternal purpose. Prosperity and sorrow, sickness, pain and death, are all put under contribution to bring the message of God's call to repentance to human souls. Granted the depravity of the human heart and the deceitfulness of sin, this world with all its physical evil is best adapted to induce men to forsake sin and

turn in true penitence to a walk of fellowship with God.

God's call to repentance is brought to the human heart in its most urgent form in the preaching of the Gospel. The Gospel testifies of God's love, of the yearning of the Father's heart for the return of the prodigal son. It testifies of a future life and of the unsurpassed benefits accruing to all who become the disciples of Jesus. It portrays the great loss that comes to those who continue in their rebellion against God. God's call to repentance given in His Son is the most effectual call that can be given. It is God's will that this call be offered to all mankind, therefore He has given the Church His great commission, Preach the Gospel to every creature.

There is yet another form of God's call to repentance that must be mentioned to complete our subject. It is the call of the Holy Spirit working quietly and persistently in every soul. It is like the silent force of gravitation, only it deals with free moral agents instead of material substance. This call aims primarily to convict of sin, of righteousness and of judgment to come. (John 16: 8.)

Repentance is an integral element in the Christian life and it belongs chiefly to the beginning of Christian experience. The Scriptures set forth repentance as a first principle. The author of the Epistle to the Hebrews says: Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works and of faith toward God. (Hebrews 6: 1.) Nothing can be determined as to the time a soul must continue in penitential sorrow before the joy of justification breaks upon it. It largely depends on individual peculiarities. However, it is very evident that the period of penitential struggle can be greatly short-

ened by proper instruction on the attitude a penitent soul must take in order to be a proper subject of justifying grace. So soon as a soul sincerely loathes sin and comes to a fixed purpose of righteousness, repentance, as a prerequisite for pardoning grace, is complete.

There are however elements of repentance that continue through life. The sense of guilt is entirely removed in justification, but a deep feeling of humility and godly sorrow on account of not having at all times rendered willing service unto God remains as an element of Christian experience. A consciousness of failing in perfect obedience unto God because of human infirmities also occasions a godly sorrow as an abiding element in Christian life. Because of these abiding elements of repentance through life, there will be occasion for seasons of fasting and humiliation.

Man is responsible for his impenitence. Every self-conscious person can begin right where he is and respond in some definite thing to the activity of the Holy Spirit. Every self-conscious person can begin right where he is, in the exercise of his freedom, and give attention to the claims of God. This is the moral beckoning of the Holy Spirit which he can follow. This does not mean that full blown repentance follows at once. But it is the beginning. And by continuing to respond to God's call, the Christian life will develop from stage to stage, until the stature of manhood is reached.

3. *Christian Faith*

Faith is an essential element in the process of redemption. For by grace ye are saved through faith; and that not of yourselves, it is the gift of God.

(Ephesians 2: 8.) The gift referred to evidently includes the whole plan of salvation with which grace and faith are connected. Being justified by faith we have peace with God through our Lord Jesus Christ. (Romans 5: 1.) Looking unto Jesus the author and finisher of our faith. (Hebrews 12: 2.) The objective aspect of our redemption is included in the one name Jesus. The subjective aspect of salvation is comprehended in one word, faith. He that believeth and is baptized shall be saved, he that believeth not shall be damned. He that believeth on the Son of God hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him. (Mark 16: 16; John 3: 36.) Without faith no one can be saved, and nothing can be substituted for faith as a condition of salvation. In setting forth the subjective aspect of soteriology the emphasis must be placed on faith. If we allow the least error to creep into our conception of faith, it will be diffiicult to avoid some other more serious errors. Christian faith is always the chief condition for every stage of religious experience in the order of salvation.

(1) Definition of Faith. The word faith, in the New Testament sense, strikes its roots deep into Old Testament usage. An etymological definition must begin with the Hebrew verb *aman.* This root appears in various stems and forms with slightly varying significance. In the simple verb-stem it means to prop, to stay, to support, in the transitive sense; and to be supported, or be firm, in the intransitive sense. In the passive stem it also means to be firm, to be stable, faithful and permanent. In the causative stem it means to make oneself firm, or to trust or confide. In this particular sense Dr. G. F. Oehler defines the faith of Old Testament saints as an act of making the heart firm, steadfast and sure in Jehovah.

The New Testament verb is *pisteuo*. But this verb had to be partly prepared for its distinctly Christian use. In classical Greek the verb sprung from a root which meant binding, and stood as the common term for trusting, putting faith in, relying upon; but it was not used to express any relation to the gods. The Greeks used the word *pistis* to express their somewhat ungenial relation to their gods. But *pisteuo* was too strong a verb to be used by the Greeks to express their connection with their gods, so the weaker verb *nomizo* was used instead. The latter term means only to hold by custom or to think. The New Testament usage chose the stronger verb and pressed it into service to express their more vital connection with Christ and God. The inspired writers of the New Testament chose a Greek verb which is the nearest equivalent of the Old Testament verb *aman*, meaning to make the heart firm, or to trust. In accord with this Old Testament usage, W. H. Thayer defines *pisteuo* in the moral and religious sense as the conviction and trust to which a man is impelled by a certain inner and higher prerogative and law of the mind. It is trust in Jesus or in God; it is credence given to God's messengers and their words; it is a conviction full of joyful trust, that Jesus is the Messiah—the divinely appointed author of eternal salvation in the kingdom of God, conjoined with obedience to God. In New Testament phraseology faith means to put confidence or trust in God.

For a doctrinal definition of faith we may safely appropriate the words of the Heidelberg Catechism: "Faith is not only a certain knowledge whereby I hold for truth all that God has revealed to us in His Word, but also a hearty trust which the Holy Ghost works in me by the Gospel, that not only to others, but to me also forgiveness of sins, everlasting righteousness and

salvation, are freely given by God, merely of grace only for the sake of Christ's merits."[1] In the Catechism of the Evangelical Association there is given to us a very plain and comprehensive definition of Christian faith. In answer to the question, What is true faith in the Lord Jesus Christ? we say: "An implicit confidence based upon the Word of God, that God for Christ's sake will pardon all our sins, graciously renew and adopt us as His children, and make us partakers of His heavenly gifts and of eternal happiness. It also includes a knowledge and acceptance of Jesus Christ as Redeemer, Saviour, and God, sincere trust in Him, and His atonement, and a voluntary surrender of ourselves to Him and His service."[2]

We find in this our doctrinal definition of faith the emphasis placed on the object of faith; namely, God's Word and the redeeming work of Christ. And it is well that in every discussion of faith this objective element be made to stand out in bold relief. Christian faith has a definite object, and not any truth whatever concerning God can be made the object of saving faith. The faith that saves in the Christian sense, is faith in the Lord Jesus Christ. And it is not simply Jesus as a person, nor Jesus as a teacher only, nor yet as a master only, but it is faith in Jesus as the Son of God who by His incarnation, death and resurrection has become our actual Saviour. Bishop Lightfoot in his commentary on Galatians says, that in order to appreciate the leading idea of St. Paul's teaching on saving faith, it is necessary to take into account the atoning death and resurrection of Christ as the central object on which that faith is fixed. In a normal situation saving faith lays hold of, and appropriates through Jesus Christ, the central truth

[1] Heidelberg Catechism, Question 21.

[2] Catechism of the Evangelical Association, Questions 288, 289.

that God in Jesus' name forgives us our sins and adopts us into the family of the children of God.

In order that the Christian faith be fully and symmetrically developed, it is necessary that all the essential elements of Christ's life, death, resurrection and ascension be apprehended and appropriated. However, much of this knowledge concerning Christ may be lacking and a sincere soul yet exercise saving faith. A repentant sinner may have saving faith without being instructed in all the essential truths of God's plan of salvation. But he must have a definite bearing of trust and confidence in God's pardoning grace, supported by a firm purpose of righteousness, in order to realize the forgiveness of sins and be made a partaker of the Divine nature. Saving faith is such a simple act that even a child may have it and enjoy all its fruits. Subjectively, saving faith is essentially the personal bearing of a penitent soul towards God, laying hold of God's provision of grace and mercy. Whosoever is willing to do God's bidding will learn to know the way of life.

(2) The Nature of Faith. Christian faith involves the entire man; intellect, sensibility and will. It does not require a new faculty of the soul. Viewed from the human side it has its springs in the religious nature of man. The capacity for saving faith is a native endowment, and every responsible human being has sufficient equipment of intellect, sensibility and will to meet the conditions of salvation. God is not unreasonable or arbitrary in His demands. The requirement of faith is proportioned to the measure of human understanding. If God should withhold salvation until our theology be purified from all erroneous ideas, no one could be saved. In this particular, as well as in others, Paul's principle holds good; namely, If there be first a willing mind, it will be accepted according

to that a man hath, and not according to that he hath not. (2 Corinthians 8: 12.) Ignorance of God's requirement is no valid excuse for the lack of saving faith. If any man wills to do His will, he shall know of the doctrine. (John 7: 17.) Since then all can exercise saving faith, it is not an arbitrary or unjust demand that all be required to have faith in order to be saved.

Saving faith is synergistic in its nature. It is a human act and yet it is a gift of God. The Christian life is the Divine life in the soul mediated through the dynamic energy of the Holy Spirit. It is in accord with this idea that the steps leading up to justification and regeneration are taken by the interaction of Divine and human activity. Aside from the fact that the capacity to believe as well as the object of our faith is given us by God, there remains yet to be added the energizing power of the Holy Spirit calling forth the exercise of saving faith. This truth is most clearly set forth by the Saviour's significant words to His disciples when He rebuked them because of their lack of faith. Jesus said the reason why they could not do the work they were sent to do was their unbelief. Jesus had commissioned the apostles to heal the sick and to cast out demons, and yet they were not able to heal the lunatic son. The words of admonition by the Lord have a general application. He said: Verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you. (Matthew 17: 20.) The faith that God requires for the accomplishment of any task is faith as a grain of mustard seed. A mustard seed has no endowment of intellect, sensibility or will. There is in it no power to weigh evidence and no power of volition;

and yet the Saviour sees in the mustard seed something that may serve as an illustration of Christian faith. If we find but one point of analogy in this comparison it will be sufficient to justify its use. There is in a mustard seed a germ of life, which under proper environment will develop into a living organism. As soon as the elements of nature, heat, light and moisture, play upon the mustard seed when planted in the soil, it will begin to germinate and grow, and thus put forth a form of activity which Jesus uses as an illustration of saving faith. That form of activity is nothing more or less than an unhindered response to the forces of nature brought to bear upon it. Man has a religious nature by native endowment, to this nature God furnishes evidences of things not seen, and the natural, unhindered response of the soul to these evidences of spiritual realities, is like unto the activity of a mustard seed when it springs up and grows into a mustard plant. Faith in its deepest nature is the response of our religious nature to the activity of God which touches us on every side for the purpose of evoking saving faith. Let there be no opposition of sin and the soul will naturally take to faith and appropriate God's provision of salvation. The unhindered response to forces acting upon it is the point of analogy between a mustard seed and Christian faith.

Faith is the human response to God's call to enter the Christian life. In our analysis of this response we find that it also consists of three elements, and that each succeeding element implies the preceding. In the first place, we find the intellectual element. This is often designated historical faith. It consists of an intellectual apprehension of God's revelation. This element of saving faith accepts the facts of Christ's earthly life, and also accepts the Scriptural

statement that He is the Son of God. Genuine historical faith also includes an intellectual belief of the Christian doctrine of man's sinfulness and Christ's power to save from sin. Nicodemus had a historical faith. He said to Jesus: No man can do these signs which thou doest, except God be with him. (John 3: 2.) John describes a number of this class who had only historical faith when he says: Now when He was at Jerusalem at the passover, during the feast, many believed on His name, beholding the signs which He did. But Jesus did not entrust Himself unto them, because He knew all men. (John 2: 23, 24.) Wicked men and demons may have this faith. St. James in his argument against a fruitless faith says: Thou believest that God is one; thou doest well, the demons also believe and tremble. (James 2: 19.) Men who have not accepted Christ as their personal Saviour may have some temporal benefit of such a faith as this, but a mere historical faith does not bring remission of sins nor qualify one for membership in the kingdom of God.

There is also an emotional element in faith. It consists of assent to God's revelation and some joy in hearing the Word. There may even be some delight in performing some of the external duties of the Christian Religion. But it is not enough to have one's sensibilities aroused; faith involves the whole man. Those who have a historical faith and have their sensibilities awakened, but go no farther, may appear to have genuine faith but still be wanting the third constituent element of saving faith. This class of hearers are fitly described by the Saviour in the parable of the sower: He that was sown on the rocky places, this is he that heareth the Word, and straightway with joy receiveth it; yet hath he not root in himself, but endureth for a while. (Matthew 13: 20, 21.) St.

James admonishes against this defect, when he says: But be ye doers of the Word, and not hearers only, deceiving your own selves. (James 1: 22.)

Saving faith is not complete without the volitional element. In our anlaysis of faith we must place the emphasis on this element. It includes, in the first place, a voluntary surrender of the soul to Christ. This surrender is the legitimate fruit of repentance. It means an acknowledgment of guilt and moral defilement and utter dependence on God for pardon and cleansing. It means a turning to Christ as the only source of help. It means, in the second place, an actual appropriation of Christ as the source of pardon and spiritual life. Right in this connection we touch the root idea of faith given in both the Old and New Testaments, namely, trust, or making the heart firm in God, resting in God.

But our view of the voluntary element of faith would not be complete without including, in the third place, a firm purpose of righteousness. It is not sufficient to determine to accept the provisions of salvation in Christ with the mental reserve, if the experience following be not satisfactory, then to return to the ways of sin. God does not permit us to experiment upon Him in this fashion. He demands an absolute surrender with a firm purpose of loyalty to Him. And so long as this characteristic of saving faith is wanting, it is impossible for any one to enjoy the power and fruits of a Christian life. So long as there is any mental reserve to go back to the ways of sin on any condition whatever, faith is not genuine and can not bring salvation. Full surrender of the soul, appropriation of Christ, and a firm purpose of righteousness constitute the voluntary element of Christian faith. In this sense the Scriptures set forth saving faith. Come unto me, all ye that labor and

are heavy laden, and I will give you rest. (Matthew 11: 28.) As many as received Him, to them gave He the power to become the children of God, even to them that believe on His name. (John 1: 12.) Now faith is the assurance of things hoped for, the evidence of things not seen. (Hebrews 11: 1.) Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him and he with me. (Revelation 3: 20.)

The constituent elements of saving faith may be fittingly illustrated by the conduct of a passenger on a steamship. In his daily parading on the deck of the vessel he observes the life-boat. Intellectually he accepts the truth that the life-boat is a good means for escape in times of danger. But he has but little personal interest in the life-boat; for the sea is calm. When, however, a storm arises and he is filled with fear his interest in the life-boat is greatly increased. His sensibility is aroused; however, neither his knowledge nor his fear as such can save him. But when the steamship is wrecked on the rocks and he voluntarily entrusts his life to the life-boat and actually enters it, then the life-boat becomes a real benefit to him. Thus also is Christian faith a saving faith only when all the elements of intellect, sensibility, and will are combined in a voluntary committal of self to Christ for deliverance. Dr. William Newton Clarke defines faith as, "A personal commitment of self to the unseen but living God, as He is revealed in gracious character in Christ the Saviour of men."[1] Dr. Martin Luther describes the nature of faith in these words: "True faith is that assured trust and firm assent of heart, by which Christ is laid hold of,—so that Christ is the object of faith; but in the very faith, so to speak, Christ is present. Faith lays hold of Christ and

[1] Outline of Christian Theology, p. 403.

grasps Him as a present possession, just as a ring holds the jewel."[1] It is clear from a full view of the nature of faith that it is not the product of one faculty of the soul alone, but that it involves the whole soul, intellect, sensibility and will. It is the act of the whole person.

It is important to notice that the object of saving faith is, in general, the whole truth of God as revealed to the soul. But in particular, Christian faith has for its object Jesus Christ, the incarnate Son of God, who was sent to be the Redeemer of the world. Those that lived before the Christian era and had no knowledge of the historic Christ, were saved by faith in the mercy of God as it had been revealed unto them. In like manner, whoever are saved among the heathen must be saved by trusting in God's mercy, dimly revealed in nature and providence under the operation of the Holy Spirit. That many who did not belong to Israel by natural descent, or who had no knowledge of the historic Christ, will be among the redeemed, can be rightly inferred from the Scriptures. We read of Melchisedec, king of Salem, that he was a priest of the most high God. Jesus said: Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. (Matthew 8: 11.) And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd. (John 10: 16.)

(3) Christian faith is vitally connected with good works. In themselves, good works do not bring salvation; for by the deeds of the law no flesh can be justified. The reason for this is the fact that men need the pardoning grace of God, and good works which are required by law have no pardoning element

[1] Commentary on Luke

in them. Nevertheless, good works are required in the Christian life. St. James justly contends that good works are necessary to manifest saving faith. A faith that does not lead to obedience is a dead faith. So St. James argues: Even faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works, show me thy faith without thy works, and I will show thee my faith by my works. . . . For as the body without the spirit is dead, so faith without works is dead also. (James 2: 17, 18, 26.) Faith necessarily leads to good works, because it accepts the truth of Divine revelation and appropriates Christ, and Christ is not only an objective reality but also an inner sanctifying power. To believe in Christ is to have Christ formed within, and an indwelling Christ means a pure life fashioned after the life of Jesus. Paul's argument against the man who opposed his doctrine of righteousness by faith, applies here: Shall we continue in sin that grace may abound? God forbid, how shall we that are dead to sin live any longer therein? (Romans 6: 1, 2.) A godly life necessarily follows faith in Christ. It is impossible to be a servant of Christ and likewise a servant of sin. Faith in Christ leads a man to yield his members as instruments of righteousness unto God. Paul concludes his logical argument for holy living by saying: What then? shall we sin because we are not under the law but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness. (Romans 6: 15, 16.)

(4) Christian faith may be increased. It is frequently stated in the Gospels after the Saviour had wrought some notable miracle, that His disciples believed. The real import is, that their faith increased.

When Jesus taught His disciples the duty of repeated forgiveness, His teaching was almost beyond their comprehension, and they replied, Lord, increase our faith. (Luke 15: 5.) Since intellect, sensibility and will are active in faith, and since these forms of activity grow stronger by exercise, it is very evident that faith itself is susceptible of increase. Through the quickening energy of the Holy Spirit there should be continually new accessions of knowledge and sensibility and a more vigorous activity of the will. The heroes of faith, catalogued in the eleventh chapter of Hebrews, acquired their strength by passing through trials and temptations and by enduring great hardships. They increased their faith and obtained a good report by walking steadily in the path of duty.

(5) The Holy Spirit works faith in the human heart through the instrumentality of the Word of God. The objective ground of saving faith is God's revelation of Himself and His saving grace. The subjective ground of saving faith is evangelical repentance. It is the office of the Holy Spirit to work conviction of sin, of righteousness, and of judgment, through the medium of the Word. If there be a response to this work of the Spirit, genuine repentance will follow. Again, the Holy Spirit will make effective in a penitent heart God's offer of mercy and pardon. A hearty response to this offer brings the experience of salvation, and is saving faith. This is the process of redeeming grace, set forth in the Scriptures. It is God who works in us both to will and to do of His good pleasure. (Philippians 2: 13.) Faith cometh by hearing and hearing by the Word of God. (Romans 10: 17.) Jesus prayed for all who should believe on Him through the word of His embassadors. (John 17: 20.)

4. *Justification*

Justification is a Biblical term used to indicate a very essential element of the beginning of the Christian life. It is made very prominent in the writings of the apostle Paul. He teaches very positively that the only way to begin the Christian life is to appropriate the grace of the Lord Jesus Christ unto justification. This was considered a fundamental Christian doctrine in apostolic times. It has never been set aside, although in some periods of the Church, it was more or less neglected. This doctrine is based chiefly on the teaching of the New Testament, however, the substance of the experience it represents is also described in the Old Testament. The psalmist exclaims: O the blessedness of him whose transgression is forgiven, whose sin is covered! Blessed is the man to whom the Lord imputeth not iniquity, and in whose spirit there is no guile. (Psalms 32: 1, 2.) Justification was experienced by Old Testament saints when their sins were freely forgiven.

(1) The Nature of Justification. We begin the study of this subject by referring to our own doctrinal standards. In our Articles of Faith we say: "We are never accounted righteous before God on account of our work or merits, but only for the merit of our Lord and Saviour Jesus Christ, and by faith in His name. Wherefore, it is a most wholesome doctrine, and full of comfort, that we are justified by faith only."[1] In our Catechism in answer to the question, What is justification? we say: "It is an act of God, by which, according to His grace and for Christ's sake, He pardons all our sins and accepts us as righteous."[2]

[1] Discipline of the Evangelical Association, Ninth Article of Faith.

[2] Catechism of the Evangelical Association, Question 293.

Three elements of justification stand out clearly in these doctrinal statements. In the first place, the very essence of justification is pardon, the forgiveness of sins. In the second place, the pardon granted is an act of free grace; there is nothing said of paying any debt, or of suffering any penalty. In the third place, it is an accounting righteous for the merits of Christ and for His sake. These three elements very fully set forth the nature of justification. It is something that God does, and not something that man can do. It is not on account of human merit that any one is justified. But there is merit in another that comes into consideration. There was something done in our behalf by One who has infinite merit. He has infinite merit, because the Divine nature was in Him. In God's plan of redemption He was slain from the foundation of the world, and in the fullness of time He offered Himself as a sacrifice for the whole world. In His name and for His sake, the pardoning grace of God flows freely into human hearts. There is merit in Jesus Christ, because through His death and resurrection a new and living way to the favor of God has been opened. We are benefited by what Christ has done, but not by a literal transfer of His merit to us. God accounts the pardoned sinner righteous in the sense that He makes him righteous by removing all his guilt and condemnation. This is a righteousness of God because it is a state which He Himself produces through an act of pardon. Our righteousness in Christ Jesus is not attained by any transfer of His righteousness to us, but by an appropriation through faith of the pardoning grace of God in Jesus' name.

The terms *dikaio,* to justify, and *logizomai,* to reckon or to place to account of, and *dikaiosune,* righteousness, are all forensic terms and are far-reaching

in their signficance. As court terms they apply to men in civic relations. But when they refer to God, they suggest and symbolize modes of procedure that have no exact parallels in human society. To remove sin and blot out transgression is, after all, a work which can be predicated only of the infinite God. Guilt attaches to the soul that sinneth till God washes it away. So it follows, that to justify and make righteous in a moral and spiritual sense, is a Divine prerogative that can not be delegated to any finite being. This is the teaching of God's Word, and human reason approves of it.

The Scriptures are replete with statements of the fact that God pardons sin, removes iniquity and makes righteous. We quote a few only: Blessed is the man to whom the Lord will not impute sin. (Romans 4: 8.) In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace. (Ephesians 1: 7.) Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities, who healeth all thy diseases. (Psalms 103: 2, 3.)

Justification as to its nature refers to an act of God and to a state of man. Paul uses two terms, both forensic in form but moral in significance, to express his idea of the beginning of the Christian life. The terms are justification and righteousness; Paul uses both terms to give the full idea of the change that takes place when a sinner becomes a child of God. A justified man is one whom God pardons and accepts into fellowship with Himself. Justification is the act of God in accepting the penitent sinner, and the term righteousness signifies the state of the man that is accepted of God. At times, however, justification is also used to signify the state of one pardoned and accepted before God. The essence of Justification is

forgiveness, but it involves more. God gives to those who receive Christ the power to *become* the sons of God. Justification is not acquittal; for acquittal declares that no wrong has been done. It is rather the acceptance of a man before God, although he has done wrong. We are not saved by fiction, with God there is no fiction. God can not accept a man as sustaining a right relation to Himself, unless He put him into that relation; for all have gone astray from God. When God declares by justification that a man sustains a right relation to Him, then such a relation exists. When God declares a man righteous, then such a declaration makes the man righteous. The moral change referred to need not be further described here, since it properly belongs to the subject of regeneration. Justification in the subjective sense is first experienced when a sinner becomes a child of grace, but it must be maintained by vigilance and prayer all the days of his earthly pilgrimage.

(2) The Ground of the Need of Justification. Since the Fall of Adam the human race is naturally estranged from God. This estrangement and alienation from God is realized in depravity and actual transgression. Man is an enemy of God; his state and natural life is at enmity against God. Consequently there is need of reconciliation; there is need of justification and regeneration, in order that the enmity existing between God and man in his natural state be removed. Justification has special reference to the removal of the enmity existing between God and man because of actual transgression.

There is a justification of life that has come upon all men. It comes on children and adults, upon Christians and heathen alike. Paul writes of this aspect of the Christian Religion when he says: Therefore as by the offence of one judgment came upon all men to

condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. (Romans 5: 18, 19.) The justification of life of which Paul says it has come upon all men, is nothing more than the objective provision made by Christ for the redemption of the race. All are justified only in the sense that God in His mercy has offered remission of sins to all who will accept Christ as the way, the truth and the life. This is a precious truth and an essential part of the Gospel message. However, we are now treating justification as an essential experience of a believer in Christ.

In considering the ground of the necessity of justification we must place the emphasis on the guilt of actual transgression. When a man is convicted of sin and crushed with a consciousness of his guilt, then he feels his enmity to God. Condemnation not only weighs him down, but also blockades, more or less, access to God. Love can not rise in such a heart, it is a psychological impossibility; there can not be a filial relation nor filial obedience. The conscious beginning of the Christian life is prevented by the consciousness of guilt. It is this consciousness of guilt because of actual transgression, that is the real ground of the necessity of justification. Guilt must be removed, transgression must be blotted out, the consciousness of blameworthy enmity must be driven out, before the joy of salvation can come into the soul. The prophet expressed this idea when he said: But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear. (Isaiah 59: 2.) This same prophet goes on to speak of a Redeemer who shall put away transgression from Israel and bring the Gentiles into

the light of God. In the order of salvation consciousness of enmity to God precedes justification. This consciousness is the essence of repentance. It may be seen from these facts, that repentance is not made a condition of justification in an arbitrary manner, but that it arises out of the very constitution and nature of things. Repentance is consciousness of guilt intensified, and guilt is the ground of the necessity of justification.

The ground of the necessity of justification and the end of justification are vitally connected. The need of the removal of guilt constitutes the necessity for justification, and the end of justification is the removal of guilt. In fact, justification and forgiveness, which is the removal of guilt, are frequently interchanged. The interchange of terms can be made only when they have similar meaning. Paul makes such an interchange in the following statement: Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things from which ye could not be justified by the law of Moses. (Acts 13: 38, 39.) In this passage the terms "justified" and "forgiveness" are the same in meaning. Again Paul says: Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare at this time His righteousness: that He might be just and the justifier of him that believeth in Jesus. (Romans 3: 25, 26.) In this passage we have the two phrases, "the remission of sins that are past," and "the justifier of him that believeth in Jesus," used in the same sense. They are really synonymous expressions. Justification is in essence the forgiveness of sins. The ground of the necessity of justifica-

tion is the guilt of actual transgression, which can be removed only by forgiveness. When forgiveness is granted then the sinner is justified.

(3) Faith is the Instrumental Cause of Justification. Justification is not a disconnected element in the Christian life; the various forms of activity that constitute the Christian life can not be separated from each other. There are various elements that might be designated causes of justification. The love of God revealed in Christ is the procuring cause; the Holy Spirit is the efficient cause; the glory of God is the final cause; but saving faith is the instrumental cause.

We are justified by faith as the human instrumentality. But it is not by faith as a work of obedience; for this would be a doctrine of justification by works. Neither is it because faith is an equivalent for obedience; for there is no such equivalence. Nor yet can we say that faith is the germ from which obedience grows; for this would mean, after all, that a man is justified by obedience. But, on the contrary, we are justified by faith alone, because faith is the human instrument by means of which we receive Christ, and are united with Him. Receiving Christ into the heart puts the believer into the proper attitude before God, that it becomes fitting that He bestow His justifying grace.

That faith alone is the instrumental cause of justification, is the doctrine we teach in our Articles of Faith. We say: "Good works have not the virtue to put away our sins, or to avert the judgment, or endure the severity of God's justice."[1] The Roman Catholic Church teaches, that justification is not dependent on faith alone, but also on the actual condition of man himself. There is an element of truth in this statement, but it may lead to a wrong conception of the

[1] Discipline of the Evangelical Association, Tenth Article of Faith.

instrumental cause of justification. Justification is dependent on the condition of man, but only as a condition and not as an instrumental cause. God can not justify any one who does not come to Him in the attitude of penitence and with a firm purpose of righteousness. But if any one were to look to what he finds in his own soul as the ground or cause of justification, he would never come to peace, he would never come to positive assurance of his acceptance with God. Since, however, faith alone is the instrumental cause of justification, and all depends on the appropriation of Christ by faith, assurance of acceptance before God necessarily follows.

But it may be asked, why God makes faith the instrumental cause and sole condition of justification. We reply in the first place, that justification is a spiritual benefit, and that faith is the only way in which this benefit can be received. If it were a material good it might be received without the faith of the recipient. According to the moral nature of man, it is impossible to enter into a relation of peace with God without genuine faith. Then, in the second place, faith itself is a pledge of loyalty to God. A sinner could not sincerely pray for pardon with any thought of continuing in sin. As said heretofore, any mental reserve to return to the ways of sin, provided the Christian life does not prove satisfactory, vitiates faith. It is a psychological necessity that faith be the instrumental cause of justification; for without it man can not become conscious of the pardoning grace of God. And, in the third place, faith being a pledge of loyalty, God Himself is justified in bestowing His pardoning mercy. No criminal could be justly pardoned without giving some assurance of loyalty to the government. So God could not remain righteous and pardon a sinner who fails to give a sincere pledge of

loyalty to His kingdom. That is the truth that Paul expressed when he said that the Gospel message in Christ declares the righteousness of God, that God might be just and the justifier of him that believeth in Jesus. Therefore it follows that the requirement of faith, as the instrumental cause of justification, is not an arbitrary arrangement in the order of salvation, but that it is in perfect accord with the constitution and nature of things.

(4) Justification is an Instantaneous Work of Grace. This necessarily follows from our doctrine of justification by faith. If justification were by works it might be attained gradually; but since it is attained by an act of saving faith, it must be an instantaneous work. If it were attained by a gradual process, there would be a period when the soul is not wholly accepted of God, nor wholly condemned. There may be a gradual development of saving faith, just as there may be also an increase of faith after justification; but justification as an act of God can not extend over any conscious period of time. In every moment of time, an individual person is either accepted, or not accepted of God. This is also the teaching of Jesus: No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye can not serve God and mammon. (Matthew 6: 24.)

(5) The Immediate Results of Justification. Adoption into the family of God is immediately connected with justification. In fact, the two terms, justification and adoption, are almost identical in meaning. That common gateway, through which every one must pass to enter upon the narrow way, is sometimes designated by the legal term, justification, and sometimes by the family term, adoption. In one case the relation to the state suggests the term used, and in the

other case, the relation to the family. The Westminster Confession of Faith gives the real import of adoption in these words: "All those that are justified, in and through His only Son Jesus Christ, God vouchsafeth to make partakers of the grace of adoption; by which they are taken into the number, and enjoy the liberties and privileges of the children of God; have His name put upon them, and receive the Spirit of adoption."[1]

The liberties and privileges are many and precious. Those who are adopted are called the children of God; they have access to a throne of grace with boldness, they are protected, provided for and chastened by their heavenly Father; they inherit the promises, and are made heirs of everlasting life. Adoption is a precious doctrine of the Christian faith; it is virtually justification expressed in a more intimate personal term.

The elements of Christian experience that should be specially mentioned as immediate results of justification are peace and joy. Peace is a psychological consequence of self-commitment to God by faith in Jesus Christ. But it must also be considered as the product of the Holy Spirit in the human heart. The Holy Spirit is in every religious activity of the soul, and is the underlying reality of every genuine Christian experience. Christian joy follows in the wake of peace. It may not appear equally prominent in the experience of all believers, but it is, in some degree at least, an unfailing accompaniment. Righteousness, peace, and joy constitute a triplet of benefits bestowed upon all who by faith accept Jesus as their Lord and Saviour. This teaching is also based on God's Word: Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. (Romans 5: 1.)

[1] Westminster Confession of Faith, Chapter VII.

And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever. (Isaiah 32: 17.)

(6) Justification is related to Regeneration and Sanctification. In the order of salvation justification occupies a very important place. Logically it is the first in the order of positive Christian experience. As to its doctrinal significance it is second to none in Soteriology. Justification is an act which God does for us, but since it never stands alone in Christian experience, it must always be studied in its relation to other aspects of the Christian life. God does not justify ungodly men to continue in their wickedness. The faith which is the condition of justification also unites with Christ; and he who has Christ formed within can not be a menace to God's kingdom. Justification is always accompanied by regeneration and followed by sanctification. The faith that justifies is also the faith that regenerates; and faith must be maintained unto the end of life. The clear consciousness of justification can be maintained only by living the regenerate life, and going on unto perfection.

5. *Regeneration*

Regeneration is closely related to justification in various points. They are coincident in time; they can not be separated chronologically. Even though the consciousness of regeneration should be attained gradually, or even if the time in which the moral change was wrought in regeneration can not be definitely pointed out, yet it must be admitted that whenever God justifies a man, He also regenerates him. These two experiences belong together, and are essential elements of the beginning of the Christian life. Regeneration is one of the most important doctrines of

the Christian Religion. In theological literature it has not occupied so prominent a place as justification, mainly because it is not so closely connected with the subject of the atonement. Just as birth is an important event in natural life, so is regeneration, the new birth, an important event in the Christian life.

(1) Definition of Regeneration. Dr. Julius Kaftan says: "Regeneration is the entrance of the new life that is connected with the rise of Christian faith. This is the conception of regeneration in the narrower sense; in the wider sense, it includes justification and sanctification."[1] Dr. A. H. Strong says: "Regeneration is that act of God by which the governing disposition of the soul is made holy, and by which, through the truth as a means, the first holy exercise of this disposition is secured."[2] Dr. William Burt Pope says: "Regeneration is the final and decisive work wrought in the spirit and moral nature of man when the perfect principle of spiritual life in Christ Jesus is imparted by the Holy Ghost."[3] The Reformed Episcopal Church in America says: "Regeneration is the creative act of the Holy Ghost, whereby He imparts to the soul a new spiritual life."[4]

The Evangelical Association is in harmony with the teaching of the Protestant Churches in general on this subject. In our Catechism we say: "Regeneration is a work of the triune God, which the Holy Ghost accomplishes in us, by raising us up from the death of sin and making us partakers of the Divine nature and life."[5] Although these definitions set forth the beginning of the Christian life in positive terms, we must ever bear in mind, that there is still room for

[1] Dogmatics, p. 494.
[2] Systematic Theology, p. 447.
[3] Compendium of Christian Theology, Vol. III, p. 5.
[4] Articles of Religion, Tenth Article.
[5] Catechism of the Evangelical Association, Question 295.

various grades of spiritual power imparted in regeneration. As in physical birth, some children are more vigorous than others, so also in the beginning of the Christian life, some have a deeper and richer experience than others. In some the governing disposition attained in regeneration is much stronger than in others.

(2) Biblical Terminology. In the Scriptures the beginning of the Christian life is often described in figurative language. This is due largely to the nature of the subject. That which is natural comes first in human apprehension, and then that which is spiritual. Even with the use of figurative terms the nature of regeneration can not be fully understood without a personal experience of the saving grace of God. The change wrought in the moral nature of a person when he becomes a child of grace is frequently designated the new birth, or "being born again." Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. (1 Peter 1: 2.) Love is of God; and every one that loveth is born of God and knoweth God. (1 John 4: 7.) The beginning of the Christian life is analogous to birth. Jesus Himself says: Verily, verily I say unto you, except a man be born again, he can not see the kingdom of God. (John 3: 3.) Regeneration is also called a creation: Therefore if any man be in Christ, he is a new creature: old things are passed away, behold all things are become new. (2 Corinthians 5: 17.) It is also called a resurrection and a quickening: And you hath he quickened, who were dead in trespasses and sins. Even when we were dead in sins, He hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. (Ephesians 2: 1, 5, 6.) These are all figurative expressions,

they are significant metaphors. That of the new birth is the most prominent and doubtless the most significant. Therefore it is fitting that this phase of Christian experience should be most commonly designated by the term regeneration. There is good reason for using this term, but we should not think that this is the only term that can be used. The fact that various terms are used indicates that there are various view points from which the subject may be considered.

(3) The Word of God is an Instrumental Cause of Regeneration. We need not repeat that faith is an instrumental cause of both justification and regeneration. But we wish to add that, in a specific sense, the Word of God is an instrumental cause of regeneration. This is the teaching of the apostle Peter: Being born again, not of corruptible seed but of incorruptible, by the Word of God which liveth and abideth forever. (1 Peter 1: 23.) This Scriptural passage plainly points to the Word of God as the instrumental cause of regeneration. This view does not separate the Holy Spirit from the Word as causes that produce regeneration. It rather places the Word as an instrument in the hands of the Spirit to regenerate the human heart. In regeneration the Holy Spirit operates to change the inner disposition of the soul. This work is called a change of heart. Now the Holy Spirit makes an appeal to man's rational nature through the truth. The aim of applying the truth is to enlighten the mind, and to furnish a ground of faith, by showing from the Word that, as a loving Father, God is ready to receive to His arms the returning prodigal.

Man is partly passive and partly active in his regeneration. The Holy Spirit operates directly on man's heart to change his inner disposition, and while this is being accomplished the soul is entirely passive,

it is the recipient of a Divine act. However, in meeting the condition of faith and in the activities of the changed disposition comes the consciousness of the change. When a man in regeneration believes in Christ unto salvation, loves God supremely and his fellow men as himself, he is putting forth forms of activity of which he is conscious. These activities are incited by the truth; the Holy Spirit calls them forth by means of the truth. Man acts in response to the impressions the truth makes upon him. Here we see the link that connects the activity of God and the activity of man in regeneration. Now since the act of God which changes man's inner disposition, and the initial acts of man springing from this changed disposition, can not be separated in consciousness, we may say that God regenerates the soul by calling forth the activities of a changed heart by means of His Word. The Word of God is a reflection of what God is Himself. The predicates, God is life, God is light, and God is love, express what lies deepest in the nature of God. They are the most expressive terms of our language, and set forth most forcibly the moral nature of God. They offer the strongest appeal that can be made with words to the religious nature of man, to induce him to respond to the Divine call and walk in fellowship with Him. The Word of God is the instrument in the hands of the Spirit by which this appeal is made to man.

The Word of God illuminates the mind. The apostle Paul recognizes this fact in writing to the Church at Ephesus, when he says: I cease not to give thanks for you, making mention of you in my prayer; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him. (Ephesians 1: 16, 17.) Again the Word is an instrument of regeneration as it

presents Jesus as the supreme object of trust and the source of the new life. He is the way, the truth and the life. To as many as receive Him, He gives power to become the sons of God. The Word offers Christ and He is the life of God in the human soul. Man shall not live by bread alone but by every word that proceeds out of the mouth of God. God's Word is an expression of His will. The Word brings God's will into the consciousness of the human soul and thus effects its regeneration. It is not the Word as the mere letter, nor the preaching of the Word as such, nor yet any sacrament that regenerates. It is by the Divine power communicated through these means that a soul is regenerated. The Word of God is only the instrument by means of which the Divine power finds access to the human heart. St. James admonishes us to receive with meekness the engrafted Word, which is able to save our souls. (James 1: 21.) It is also by means of the abiding Word that the state of regeneration is retained. Therefore it is very essential that the Word be preached with no uncertain sound. It is the vehicle of saving power.

(4) The Necessity of Regeneration. In our study of justification we found that the ground of its necessity lay in the guilt of actual transgression. This, however, is not sufficient to account for the necessity of regeneration. The necessity of regeneration applies to all mankind. The Saviour made no exception when He instructed a teacher in Israel, saying, Ye must be born again. This word of Jesus applies to all the human race: to young and old, to the learned and unlearned, to Jew and Gentile, to Pharisee and publican. All come under the same law, Ye must be born again. Since this requirement is universal, there must be some common ground of necessity.

There are some reasons given for the necessity of regeneration which in themselves are not sufficient. It is said that every form of life must have a beginning. The Christian life must have a beginning; regeneration is that beginning. Regeneration indeed means the inception of a new life, but it signifies more than a mere beginning. Again it is said, that every new life is by derivation, and by communication. The Christian life is by derivation and by communication from God, therefore is called a birth of God or birth of the Spirit. These are all important truths, but they do not give us the fundamental principle of the necessity of regeneration. We need not go far to find this interpreting principle. The Saviour Himself gives us the ground of the necessity of the new birth in that classical word spoken to Nicodemus: That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. (John 3: 6.) The term flesh, *sarx,* in this passage stands for the carnal nature. The nature which is imparted by natural generation is a carnal nature. The acquired nature of holiness by the individual is not imparted by natural generation, but the corrupt nature of the race. In order that there may be the Christian life a new nature must be imparted. In order that there may be spiritual life, there must be the impartation of life by the Holy Spirit.

The principle of interpretation underlying the use of these birth-terms in describing the beginning of the Christian life, is the fact that the offspring is in the likeness of its parentage. This principle rules in all the forms of propagated life. This is the determining law of species. Like begets like. We found the application of this principle in our study of inherited depravity. A fallen race can propagate only a fallen race. By natural generation we receive from

our progenitors a depraved nature, so in the new birth, when we are born of the Spirit, we are made partakers of the Divine nature. The Christian life is a spiritual life. The natural life is not spiritual but carnal, so to begin the spiritual life a new nature must be imparted. As men do not gather figs of thornbushes, nor grapes of thistles, so the Christian life can not spring out of a depraved nature. Consequently, in order that there may be a new spiritual life, there must be regeneration, that is, a new nature must be imparted. The ground for the necessity of a new birth is the fact that every descendant of Adam is born into this world with a depraved nature.

(5) The Nature of Regeneration. In defining regeneration we said that it is an act of God whereby the governing disposition of the soul is made holy. We also said that regeneration is a work which the Holy Spirit accomplishes in us by raising us up from the death of sin and making us partakers of the Divine nature. It is not difficult from these definitive statements to understand the nature of regeneration. It is a gift of God; it is a work which God accomplishes. It is not the impartation of new powers or additional faculties to the soul. It is not a creation in the sense that any new essence, either spiritual or material, is added to a human being. Regeneration is not merely a reformation. Although sins must be hated and cast off, although wrongs must be made right wherever possible, and restitution must be made for frauds committed, yet regeneration means more than all these; it is more than a mere outward reformation. Regeneration is the beginning of a new life within. It is a moral change, a change of character and ruling disposition. It is an entrance into personal union and fellowship with Christ, and so with God. This union with God is essentially a union of

love. The holy disposition imparted in regeneration is a disposition of love. God is love and every one that loveth is born of God and knoweth Him. The new nature is a form of activity that has love for its determining principle. The triune God is in reality the agent who brings about this new form of life through His Spirit by means of the Word. He imparts a nature that is like unto His own, namely, a nature of love. As to its nature, regeneration is the beginning of a new life of holy love like unto the life of God.

By regeneration believers in Christ become children of God. The phrase "sonship by adoption" has been frequently used in theological nomenclature. Sonship by adoption, and sonship by regeneration are terms indicating but one and the same Christian experience, based on different analogies. In civil government sonship by adoption is sonship by provision of law, and not on ground of parentage. In adoption the state gives a man the authority to receive children as his own who are not his own by birth, on condition that he treat them as such. There is sufficient similarity in the kingdom of grace to warrant the analogy. Those who become the children of God are made such by regeneration. The apostle John says: Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him; for we shall see Him as He is. (1 John 3: 2.) Notice, the apostle declares that we *are* the children of God, we are not simply treated or counted as such. Also here childship is based on likeness. Our likeness to Christ and God shall appear when we shall see Him as He is. It is true, once we were aliens from the commonwealth of Israel, but now we are received into filial relationship. Adoption may express this new relation; but

sonship in reality is never by adoption, but only by regeneration.

(6) The Efficient Cause of Regeneration. In the order of salvation regeneration is preceded by the awakening, enlightening and convicting grace of God. But this prevenient grace is only preparatory to the experience of regeneration. The efficient cause of regeneration is the Holy Spirit. He only has efficacious power to renew the heart.

Water baptism can not regenerate the soul. We readily admit, that at the same moment of time when water baptism is administered regeneration may take place. But it does not follow that because the two acts, water baptism and regeneration, are simultaneous, that therefore they are related as cause and effect. The sun may rise when one is born again, but it does not follow that the rising of the sun is the cause of the new birth. Baptism is a sign of regeneration, but not its cause. Baptism should not be depreciated, but it should never be considered a saving ordinance in itself.

The truth of God is an instrumental cause of regeneration, but not the efficient, working cause. Some hold, it is true, that we are regenerated by the power of the truth. We admit that the power that regenerates may operate and manifest itself by means of the truth. It does not follow, however, that the truth itself is the power that saves. The truth may be apprehended by the intellect and yet not produce regeneration; it may not even bring conviction into the heart. It has been argued that truth corrects the judgment, and a corrected judgment corrects the feelings of the unsaved. The new direction of the affections determines the will, which results in a change of character or regeneration. But we reply, that even if this be the psychological process, yet in it all, the

truth serves only as an instrument. We should not ignore or depreciate the truth, but relate it properly to saving grace. True it is, we are saved by grace through faith, and the truth makes us free, but truth is never more than an instrument of Divine power. According to His mercy He saved us by the washing of regeneration and the renewing of the Holy Ghost. (Titus 3: 5.)

The efficient cause of regeneration is not baptism, nor the truth, nor any power inherent in self. Man can not renew himself. Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil. (Jer. 13: 23.) Regeneration can not be the product of any works of righteousness. There is a place for synergism in conversion, but when a man is left to himself for salvation, he is utterly helpless. The efficient working cause of regeneration is the Holy Spirit, the executive of the Godhead. He awakens, enlightens, convicts and draws by means of the truth. He indeed waits for the cooperation of man, but He Himself is the efficient power in the moral realm that calls into being a new nature in the heart of the believer. The Holy Spirit regenerates by planting in the soul a disposition of holy love.

VI. Sanctification

In Christian theology the term sanctification stands for a very important phase of religious experience. The subject is treated somewhat differently in the different branches of the Protestant Churches. There is also a slight variation as to the nature of the experience called sanctification; but much of the apparently contradictory teaching on this subject is due to the confusion of the terms used and to inaccurate statements. If the different systems of theology would adopt a uniform terminology, and hold to fixed definitions, there would be but little occasion for any debate on this most sacred experience of the Christian life.

1. *Definition of Sanctification*

It is essential that we bear in mind that there is a clear cut distinction between sanctification and entire sanctification in theological nomenclature. Under this division of Soteriology we limit ourselves to the former subject; namely, sanctification in its general unqualified sense, referring to a general work of the Holy Spirit continuing throughout the natural life of the believer. Viewing this subject in relation to the beginning of the Christian life, we say with Dr. A. H. Strong: "Sanctification is that continuous operation of the Holy Spirit, by which the holy disposition imparted in regeneration is maintained and strengthened."[1] The doctrine of the Westminster Confession reads as follows: "They who are effectually called and regenerated, having a new heart and a new

[1] Systematic Theology, p. 483.

spirit created in them, are further sanctified really and personally through the virtue of Christ's death and resurrection, by His Word and Spirit dwelling in them; the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified, and they more and more quickened and strengthened, in all saving grace, to the practice of true holiness, without which no man shall see the Lord."[1]

Calvinistic and Methodist theology agree in their teaching on progressive sanctification. Dr. William Burt Pope sets forth the principle of this phase of Christian experience by saying: "Sanctification negatively considered, is purification from sin; considered positively, it is the consecration of love to God; both being the direct and sole work of the Holy Ghost, and their unity holiness."[2] Dr. John Miley treats sanctification under the view point of the completion of regeneration. Dr. H. C. Sheldon places great emphasis on progress in sanctification. He says: "Progressive sanctification is the same as progress in spiritual sonship, and its conditions are essentially the same as the conditions of entrance into that sonship. One is doing his best for sanctification, when he continues with unswerving fidelity in the spiritual activities which entitled him to be enrolled among God's regenerate children."[3]

Dr. William Newton Clarke says: "The work that the New Testament calls sanctification is the carrying on of the Divine life toward perfection. It is the maintaining and the strengthening of that holy disposition which God imparts in regeneration, and the permeating of the entire person and life with the charac-

[1] Westminster Confession of Faith, Chapter XIII.
[2] Compendium of Christian Theology, Vol. III, p. 29.
[3] System of Christian Doctrine, p. 463.

ter that was then brought in. It is to regeneration what growth is to birth. . . . Sanctification is the Christianizing of the Christian."[1] John Wesley also says: "From the moment we are justified, there may be a gradual sanctification, a growth in grace, a daily advance in the knowledge and love of God."[2] In an other connection, this same author in speaking of the progress of a Christian after having experienced entire sanctification, says: "Yet he still grows in grace, in the knowledge of Christ, in the love and image of God; and will do so, not only till death, but to all eternity,"[3] Wesley said that he believed in a gradual work, both preceding and following the experience of perfect love.

These statements from various representative theologians, and from various doctrinal standards, agree on all essential points of the subject, and indicate that the experience of sanctification is of sufficient importance to receive careful consideration in a system of theology. We formulate our definition as follows: Sanctification is the progressive work of the Holy Spirit wrought in a believer's heart, whereby the holy disposition and new nature imparted in regeneration are maintained and strengthened, and whereby the Christian life is more fully developed, and the heart more fully cleansed from sin.

2. *The Need of Sanctification after Regeneration*

The beginning of the Christian life is the beginning of holiness in human experience. In regeneration a man is made a partaker of the Divine nature; he is made a partaker of Divine holiness. The

[1] An Outline of Christian Theology, p. 409.

[2] Minutes of Several Conversations, VIII, 328.

[3] Plain Account, Section 19.

sanctification that is an essential element of the very beginning of Christian life is frequently recognized in the Scriptures. The apostle Paul, in addressing his first letter to the Corinthians, salutes the Church at Corinth as, Them that are sanctified in Christ Jesus, called to be saints. (1 Corinthians 1: 2.) He also describes the Gentiles who were brought into the Christian Church through the preaching of the Gospel, as being sanctified by the Holy Spirit. (Romans 15: 16.) Paul here speaks of the sanctification of regeneration. It was customary in apostolic times to think of regeneration as the beginning of sanctification. This is evident from the fact that sanctification was frequently associated with the beginning of the Christian life. St. Paul said of the Corinthians, who were far from being a model Church: But ye were washed, but ye were sanctified, but ye were justified, in the name of the Lord Jesus, and by the Spirit of our God. (1 Corinthians 6: 11.) This and other similar passages designate the cleansing and consecration experienced at regeneration as sanctification. Sanctification begins in regeneration.

It can be proven equally well from the Scriptures that sanctification was thought of as a continuous process, and that there was need of further sanctification after regeneration. Jesus prayed for His disciples after they had stood in His service for several years, saying: Sanctify them through thy truth, thy Word is the truth. (John 17: 17.) The apostle admonishes the believers to the same effect, when he says: Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and put on the new man, which after God is created in righteousness and true holiness. (Ephesians 4: 22-24.) He also prays for believers in the Church that

they might be strengthened, be rooted and grounded in love, and that they might know the love which passeth knowledge and be filled with all the fullness of God. (Ephesians 3: 16-19.) We can find a satisfactory exegesis of these and similar passages only on the supposition that in apostolic times it was customary to speak of sanctification as a continuous process.

An appeal to human experience also establishes the fact that there is need of sanctification after regeneration. It is in accord with the common experience of Christians that the motions of the depraved nature, called by Paul the old man, rise in consciousness after regeneration. Most Christians, if not all, when making an honest confession will say, The flesh lusteth against the spirit, and the spirit against the flesh. (Galatians 5: 17.) The lusts of the flesh that arise in the consciousness of the regenerated are impurities that should be cleansed away by further sanctification. These remains of the depraved nature may apppear in various forms. It may be in the form of envy, jealousy, hatred, avarice, worldly ambition, unwillingness to serve, intemperance, licentiousness, or anger. Remains of evil in the heart may manifest themselves in any actual transgression. Any one guilty of an actual sin or any conscious motion of the evil nature within has need of further cleansing. It is not necessary to be able to distinguish between actual sin and consciousness of depravity; for both alike call for cleansing by sanctification.

The need of sanctification after regeneration is also evident from the many admonitions given to believers to lay aside every form of sin. Believers are exhorted to be sanctified and to sanctify themselves. When Jesus, in the sermon on the mount, impressed the duty of holy love on His disciples, He gave them an ideal

standard, saying: Be ye therefore perfect, even as your Father in heaven is perfect. (Matthew 5: 48.) In the allegory of the vine and the branches, Jesus admonishes His disciples to abide in Him as the true vine; for those branches that abide in the vine are purged, that they may bring forth more fruit. The implied teaching of the allegory is, that the branches may be more or less fruitful, depending on the purging they receive from God the husbandman. The admonition is based on the idea of a need of purging. (John 15: 1-8.) When Paul exhorts the Church at Rome to offer themselves as a sacrifice unto God, he acknowledges the possibility of a further consecration on the part of Christians. He says: I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. (Romans 12: 1.) This inspired author continues to admonish the Christians at Rome to yield their members as instruments of righteousness unto God and not to let sin have dominion over them. These admonitions would be meaningless, if there were no need of further consecration to God and cleansing from sin after regeneration.

Prayers for the sanctification of believers, found in the inspired Word, is also evidence of its urgent need. It would be mockery to pray for something that is not needed. We find such prayers in the Old Testament. The psalmist who had a rich experience in the way of life prayed for cleansing. In deep penitence he cried unto God: Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow. . . Create in me a clean heart, O God, and renew a right spirit within me. (Psalms 51: 7, 10.) There is an implied petition in the confession of Isaiah when he was consecrated to the prophetic of-

fice. When he saw the Lord exalted on a throne, and heard the thrice holy from the responsive cry of the seraphim, he cried out in deep agony of soul: Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. (Isaiah 6: 5.) In answer to his longing Isaiah's iniquity was taken away and his sin was purged.

The early disciples in obedience to their Lord waited in Jerusalem for the promise of the Father. Having tarried together with one accord for ten days, they were suddenly all filled with the Holy Spirit. This blessing, an enduement of power and baptism of the Spirit, was not necessarily entire sanctification, but it was a work of the Holy Spirit after their becoming disciples, by which the inner disposition of holy love was strengthened and their Christian life wonderfully developed. They were greatly edified and filled with new spiritual power. The experience of believers on the day of Pentecost was really sanctification in response to prayer. Paul prays very earnestly that the Thessalonians might be sanctified. He uses plain and forceful words when he prays: The very God of peace sanctify you wholly; and I pray God, your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. (1 Thessalonians 5: 23.) The author of the Epistle to the Hebrews closes his logical argument for the supremacy of Christ with an array of admonitions to live a life consecrated to God, admonitions aiming at the strengthening of the inner disposition of holy love and the development of a pure Christian life. He admonishes to lay aside every weight, and the sin that doth so easily beset, and to run with patience the race that is set before us. (Hebrews 12: 1.) The same author exhorts to follow peace with all men, and holi-

ness, without which no man shall see the Lord. (Hebrews 12: 14.) John says, Every man that hath this hope in him, purifieth himself as He is pure. (1 John 3: 2.) These prayers, confessions and admonitions are a positive proof that in apostolic times the doctrine of progressive sanctification was taught and strongly emphasized.

3. *The Essential Principle of Sanctification*

We may say in one word, the principle of sanctification is Christlikeness. A form of activity in the believer that operates to make him more Christlike is the essential element in the principle of sanctification. The goal of the Christian life is to become like Christ; sanctification is the process by which this goal is approached and reached.

The Christian life advances toward Christlikeness mainly along two lines of activity. We may call one line of activity negative and the other positive. The two modes of procedure constitute the process of sanctification. The negative element of sanctification is purification from sin, and the positive element is the consecration of love to God. Taken together we have the sum of Christian progress.

In the ordinary Christian life impurities do occasionally manifest themselves. The apostle John recognized this fact when he wrote: If any man sin, we have an advocate with the Father, Jesus Christ the righteous. And He is the propitiation for our sins. (1 John 2: 1, 2.) John points to the Anointed One as the one who cleanses us from all unrighteousness. Provision is made through the atonement of Christ for purification from the consciousness of sin and its defilement. Consciousness of sin from its very nature bars out the soul from fellowship with God. This is

a bar to progress and must be removed by sanctification.

In the Mosaic economy provisions were made to purify worshipers from the consciousness of sin. These provisions, however, were only a shadow of good things to come. But the real substance of the provisions for purification is now offered. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot unto God, purge your conscience from dead works to serve the living God. (Hebrews 9: 13, 14.) In the blood of the everlasting covenant there is provision made for purification from sin that is perpetual and always available. As soon as consciousness of evil arises in the believer's heart, there should be an immediate resort to the fountain for sin and uncleanness. The psalmist David, when reproved by the prophet Nathan, resorted to this fountain. In a deep sense of his need of cleansing, he cried unto God, praying: Multiply washing me from mine iniquity. (Psalms 51: 2.) The sinner is indeed purged from the guilt and consciousness of his sins when he is justified and accepted of God, but whenever thereafter he is conscious of any uncleanness attaching to his soul, he must again resort to the same fountain of cleansing, if he would make progress in the spiritual life. The fountain of cleansing is constantly flowing.

In the New Testament the words sanctify and sanctification are often used to indicate the bearing of the Gospel on the whole course of the Christian life. For instance in these passages: For by one offering He hath perfected forever them that are sanctified. (Hebrews 10: 14.) Elect . . through sanctification of the Spirit, unto obedience and sprinkling of the blood

of Christ. (1 Peter 1: 2.) Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it, with the washing of water by the Word. (Ephesians 5: 25, 26.) Whenever in the Christian life there arises a consciousness of sin or defilement and there follows a cleansing by the application of the blood of Christ, we have an instance of progressive sanctification. There may be but little progress made in experiences of this kind, however, such cleansing serves to maintain that inner disposition of holy love which is the essence of regeneration. Whenever there is a lapse into sin, sanctification is necessary to maintain the consciousness of childship.

The positive element of sanctification is the consecration of love to God. This consecration may be more or less complete depending on the individual's knowledge of the claims of God and on the measure of his devotion to God. This consecration may be viewed from the human or the Divine side. Just as a worshiper in the Mosaic economy brought his sacrifice and presented it to the priest, and then the priest offered it on the altar, so the believer in the Christian dispensation offers himself to Christ his High Priest, and Christ then presents him to God. We are admonished to present our bodies as a living sacrifice unto God, and also to yield our members as instruments of righteousness unto Him. It matters not whether the term "bodies" or "members" is used, the thought is that all should be placed on the altar of God. Paul salutes the Corinthian Church as those who are sanctified in Christ. (1 Corinthians 1: 2.) He also reminds the Romans of the grace given to him to be a minister to the Gentiles, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. (Romans 15: 16.)

That there are degrees of love in the Christian life is in accord with the teaching of the Scriptures. We need only to refer to the teaching of the New Testament to show that in the days of the apostles the idea of degrees in the Christian life was commonly accepted. The apostle of the Gentiles writes to the Church at Philippi: And this I pray that your love may abound yet more and more in knowledge and in all judgment. (Philippians 1: 9.) In his letter to the Corinthians he says: For the love of Christ constraineth us. (2 Corinthians 5: 14.) Although the primary reference in this passage is to Christ's love to us, and not to our love to Him, yet the argument implies an increase of our love to Christ. As His love to us is more fully apprehended, our love to Him increases in volume and force until it sweeps before it every impediment to a full outflow of love to God. The apostle Paul also in his letter to the Ephesians admonishes to an increase in love. In an earnest prayer he prays that they might be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge. (Ephesians 3: 18, 19.) The apostle John speaks of God's love being perfected in us, and of our love being made perfect. (1 John 4: 12, 16.) The statement of these propositions is connected with an appeal to Christ's great love for us. We are admonished to confess Christ, to do His commandments, and to love our fellow men. All these activities involve a progressive consecration of love to God. This positive element of sanctification, which we have described as a consecration of love to God, is a gradual broadening and deepening of the spiritual life. Both elements, the negative and the positive, must be united to set forth fully the experience of progressive sanctification in the Christian life. The

unclean shall not pass over the King's highway of holiness. Only the redeemed shall walk there.

4. *Sanctification is a Progressive Work*

Thus far we have assumed the doctrine of progressive sanctification; but we must now bring Biblical proof for our view on this subject. Jesus promised to send the Comforter to guide His disciples into all truth. He also prayed that the Father might sanctify them through the truth. Now, to guide into the truth must be progressive from the very nature of the case; and if the truth shall serve as a means of sanctification, then sanctification must also be a progressive work. In Hebrews 2: 11 we read: He that sanctifieth and they that are sanctified are all of one. The phrase "are sanctified," *agiazómenoi,* is in the original a present participle and signifies a process of sanctification.

Furthermore, the work of sanctification as described in the Word is synergistic in its nature; it is ascribed to both God and man. Christ sanctifies through the Holy Spirit, at the same time God's people are called upon to sanctify themselves. St. Paul includes himself in his admonition to the Corinthians when he says: Let us cleanse ourselves from all filthiness of the flesh and the spirit, perfecting holiness in the fear of God. (2 Corinthians 7: 1.) This language certainly indicates that Paul had in mind a work to be entered upon and continued. St. James exhorts the twelve tribes scattered abroad to cleanse their hands and purify their hearts. (James 4: 8.) We are admonished to mortify our members which are upon the earth, in view of the fact that we shall appear with Christ in glory when He appeareth. (Colossians 3: 4, 5.) Nothing is more clearly stated in the Word than that the effusion of the Spirit of sanc-

tification keeps pace with the co-operation of the believer. The apostle John describes this co-operation in a threefold form. The first is the keeping of His Word: But whoso keepeth His Word, in him verily is the love of God perfected. (1 John 2: 5.) The second requirement is to love our fellow men: If we love one another, God dwelleth in us, and His love is perfected in us. (1 John 4: 12.) The third is imitation of God: God is love, and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment, because as He is so are we in this world. (1 John 4: 16, 17.) Sanctification is the product of Divine and human activity. And viewed from either side, the Scriptures describe it as a progressive work.

5. *Sanctification Continues till Death*

Sanctification in the general sense of our definition can not be finished so long as a Christian continues in this earthly life. The Christian life can not come to a stoppage. As a human being can not continue in natural life without breathing, so a believer can not continue in the Christian life without sanctification. In our definition of sanctification we say, it is the work of the Holy Spirit whereby the inner disposition of holy love is maintained and strengthened. This holy love, the essence of the Christian life, needs to be maintained and constantly energized by the Holy Spirit until death. The life of the body needs to be constantly renewed by purification and nourishment, in like manner the Christian life needs constant purification and nourishment. For this purpose God has given us respiration, digestion and assimilation. This is the doctrine of Charles Wesley as he writes and prays:

My dying Saviour and my God,
Fountain for guilt and sin,
Sprinkle me ever with thy blood,
And cleanse and keep me clean.

Two things concerning the believer in this life may be positively affirmed: There needs to be a constant strengthening and developing of the spiritual life; there needs to be a continuous application of the blood of Christ for cleansing, and a constant renewal of his consecration of love to God. In the next place, the highest degree of perfection is not reached until the believer knows Christ in the power of His resurrection. Paul's highest ambition for himself was that he might know Christ and the power of His resurrection, and that he might be made conformable to the death of Christ, and also to attain the resurrection from the dead. (Philippians 3: 10, 11.) This is the kind of perfection that Paul confesses not to have attained. But he pressed toward that mark, and he exhorts others, as many as be perfect, to be thus minded. There is no safety in resting on the oars while out on the ocean of life. Jesus the author and finisher of our faith is always before us as a perfect ideal beckoning us on to higher attainments in the Divine life.

Progressive sanctification, consisting of purification from sin and consecration of love to God, for the purpose of maintaining the inner disposition of holy love, and developing the inner man, is the essential element of the life of a new born soul. To say there is no progressive sanctification is to say virtually there is no fellowship of life with God. Let the believer but continue to reckon himself dead to sin and alive unto God, and thus maintain his consecration of love to God, and by faith apply the blood of Christ, which is a symbol of His saving grace, and he will enjoy blessed

fellowship with God, and will advance from faith to faith and from grace to grace in the Christian life.

Progressive sanctification, as a privilege as well as a duty, was made very prominent in the doctrinal teaching of the apostolic church. The apostle Paul emphasizes the duty of putting off the old man and putting on the new man. He admonishes those who are risen with Christ to continue to seek those things which are above. In his admonitions to the Christians he enumerates the things that must be put off along with the things that must be put on. He reaches the climax when he says, and above all things put on the bond of charity. (Colossians 3: 14.)

VII. Entire Sanctification

The subject of entire sanctification is not without its difficulties. It is difficult to formulate a definition that will meet with general approval. It is difficult to state clearly the relation of entire sanctification to regeneration, on the one hand, and to Christian maturity, on the other. It seems difficult for some to keep in mind the distinction between sanctification in the general sense, and entire sanctification. These difficulties, however, will not be so formidable, if we avoid ambiguous terms and hold ourselves strictly to the accepted significance of the terms we use. Much of the opposition we encounter in defending this sacred doctrine will be avoided, if we practice Christian forbearance toward those who do not apprehend the Christian life in precisely the same form as we do. It will be especially advantageous to us in discussing this subject with an opponent to be clothed with the spirit that prompted the great logician Paul when he said: If eating meat make my brother to offend, I will eat no meat while the world stands.

1. *Biblical Terminology*

It is very desirable that our terminology be Biblical. The term "second blessing" is not Biblical; there is no warrant for its use in the Bible, and moreover, it has no rational ground to support it. The fact that a few leaders of some parts of the Church have used this term is no reason why we should use it. If by using the term we give offense, we have special reason to avoid it. There is really no occasion for de-

fending the use of this term, because other better terms are in common use.

The terms Entire Sanctification and Perfect Love are best adapted to express our doctrine on this subject. The former expression has Biblical warrant in the words of St. Paul when he prays for the Church at Thessalonica that they might be wholly sanctified. (1 Thessalonians 5: 23.) The words "sanctify you wholly," or as Carl Weizsaecker translates Paul, "sanctify you through and through," give Biblical warrant for our term. Moreover, the fact that the term "entire sanctification" is used in the doctrinal standards of the Evangelical Association commends it to our use. The term appears in our Discipline and also in our Catechism. Bishop J. J. Esher uses equivalent German terms in his Christian Theology. He uses the term *Völlige Erneuerung*, and *Völlige Heiligung*. These terms of Bishop Esher are literally equivalent to expressions used by Dr. H. C. Sheldon. He says: "As the first decisive stage of sanctification is identical with regeneration or the initiation of sonship, so complete sanctification signifies perfected sonship—the state of one so truly a child of God as to have naught of the unfilial remaining in himself."[1] It will be necessary to use the modifying term "entire," so as to distinguish this subject from progressive sanctification. The term Perfect Love is appropriate and very significant. This term is St. John's favorite, as appears from the following: "Herein is our love made perfect, that we may have boldness in the day of judgment; because as He is so are we in this world. There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love. (1 John 4: 17, 18.) This is the most definite term.

[1] System of Christian Doctrine, p. 464.

Other formulas are also used to express this stage of Christian experience, such as holiness, Christian perfection, heart purity, love enthroned, the higher Christian life, and perfect consecration. There is no valid objection to the use of these terms, except perhaps the thought that they are not sufficiently definite for doctrinal discussion. But to determine a suitable terminology is scarcely more than the antechamber of this subject. The burden of the task before us is, to set forth the real import of the stage of Christian experience indicated by the term entire sanctification.

Under the preceding subject we have endeavored to set forth the Christian life as progressing from regeneration to the end of natural life. Entire sanctification must not be thought of as simply identical with, nor the acme of progressive sanctification. But we should rather look on entire sanctification as a definite stage of Christian experience, a stage that has been preceded by a progressive Christian life, and that continues simultaneous with other new attainments in the Divine life of the soul.

2. *The Essential Element of Entire Sanctification*

By essential element we mean, that particular constituent ingredient, or form of activity, without which the attainment, whatever it may be, can not be properly called entire sanctification. Like all other stages of the Christian life entire sanctification, or perfect love, can not be bounded as to details by the same lines for all believers. In regeneration the vigor of the spiritual life imparted to one may vary greatly from the vigor imparted to another, although the persons may have been brought up in the same environment and under the same religious instruction. So also in the experience of perfect love; the higher Christian life

of one person may differ widely from that of another as to details. Notwithstanding all this diversity, there is a unity in essential element that justifies a doctrinal statement of this stage of Christian experience. The essential element of entire sanctification is the removal of certain carnal remains that occasionally becloud the consciousness of being a child of God, or weaken the disposition of holy love implanted in regeneration.

(1) Remains of the carnal nature appear after regeneration. John Wesley designated these remains sin in the believer. The expression is not well chosen, because of the broad sense in which the word sin may be used. In regeneration we are made partakers of the Divine nature by being raised up from the death of sin. When we are born again a new nature is imparted which counteracts the old nature, but the old nature is not thereby necessarily ejected in its entirety. The disposition of holy love is the dominant power in the soul, but it does not reign undisturbed. Let us bear in mind that the term "nature" here stands for an order or form of activity. The depraved nature in man is nothing more or less than an order of evil and sinful activity. The Divine nature imparted at the new birth is identical with an order of holy activity. The elements of this nature are righteousness, peace and joy in the Holy Spirit. We are speaking of moral natures and not of material substance.

It is a common occurrence in the physical world that two natures are found in the same organism. One branch of a tree may be dead while others are living. In the dead branch an order of activity called death reigns alone and works for dissolution. In the living branches an order of activity called life prevails, and these branches live. A gnawing worm may be destroying the sap of a tree, and yet the living

forces of the tree keep it alive. Two opposing natures may operate in a tree weakened by a gnawing worm for some time without killing the tree. The only question is which nature will gain the victory over the other. A similar conflict between two natures may be discovered in man's physical life. Disease fastens itself upon the body. The forces of life at once rush in to reinvigorate the diseased members, and to throw off the disease; but for the time being both natures are active in the same body. If disease gain the ascendency, physical death follows; but if the disease is cast out, or at least kept under, by the forces of life, physical life continues. These illustrations are a positive demonstration of the fact that two opposing natures may be active simultaneously in the same physical organism.

We do not hesitate to affirm also that two opposing natures may be active simultaneously in the same moral organism. A believer may be annoyed and weakened by the remains of the depraved nature in him. We may not be able to comprehend fully the metaphysics of this moral phenomenon, but it is not more mysterious than its analogue in the physical realm. We can know a nature only by its activities. This principle of epistemology applies to the physical, mental, and moral realms alike. By their fruits we know them. If there be a good nature in a man, it can be known only by activities of good proceeding from him. If an evil nature is alive, it will, in the course of time, manifest itself by evil deeds.

That there are remains of the carnal nature in the believer ordinarily after he has experienced the new birth, can be determined first of all by an appepal to his own consciousness. Any one who honestly inquires concerning the source of the evil tendencies he feels rising occasionally from within, will be forced to ad-

mit that his experience agrees with the doctrine of carnal remains after conversion. This appeal, however, is valid in theology only if it is in accord with the teaching of God's Word. The Word of God is our ultimate authority.

There are many exhortations in the Word of God, addressed to believers, to put away the remains of the carnal nature. The apostle Paul says in writing to the Church at Ephesus: Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind. (Ephesians 4: 22, 23.) In his letter to the Colossians he says: Mortify your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. (Colossians 3: 5.) A similar exhortation is sent forth by the apostle Peter to the strangers scattered in various parts of Asia Minor: Wherefore laying aside all malice, and all guile and hypocrisies and envies, and all evil speakings, as newborn babes desire the sincere milk of the Word, that ye may grow thereby. (1 Peter 2: 1.) In these words newborn babes are admonished to lay aside all malice, and guile, and envy. The apostle John also says: Every one that hath this hope in him purifieth himself even as He is pure. (1 John 3: 3.) The fact that the Holy Spirit, speaking through the inspired apostles, admonishes believers to lay aside and put off these remaining manifestations of the carnal nature, is proof in itself that some activities of the carnal nature remain after conversion. The apostles found it necessary to exhort believers to continue in the work of cleansing from sin and to go on unto perfection; yea, that it was the duty of every one to purify himself after the pattern of Jesus.

The Evangelical Association is perfectly in accord with the Scriptures in her doctrine on entire sanctification and Christian perfection. In our Discipline we define Christian Perfection as being nothing else than a "total deliverance from all sin, in the proper sense of the word, which is accomplished by means of the love of God being perfected in the heart."[1] The state here described is the same as that which we have designated perfect love. In our Catechism we say, "Entire sanctification consists in purification from all sin or eradication of all *evil* affections and desires."[2] In this definition the remains of the carnal nature are designated "evil affections and desires." We require of all candidates for admission into our ministry that they have, or earnestly seek to have, "the love of God shed abroad in the heart by the Holy Spirit in such a measure that they have complete victory over every sin inwardly and outwardly."[3] We also say that it is the Christian's privilige to "be redeemed from all sin long before he die; that is from all evil affections and desires."[4]

We gather then from the reading of the Scriptures and the doctrinal standards of the Church, that the remains of the carnal nature in the believer, to be removed in entire sanctification, consist of malice, envy, self-will, lack of resignation to the will of God, yielding either voluntarily or negligently to the tempter, evil affections and desires, uncleanness and covetousness. These and other terms are used to describe the carnal nature. Christian consciousness, when enlightened by the Holy Spirit, will lead to the discovery of the evil tendencies and desires that should be removed by the grace of God. This teaching of car-

[1] Discipline of the Evangelical Association, Section 29.
[2] Catechism of the Evangelical Association, Question 302.
[3] Discipline of the Evangelical Association, Section 110.
[4] Discipline of the Evangelical Association, Section 30.

nal remains in the believer after conversion is corroborated by the experience of every one who seeks in all sincerity to walk in fellowship with God by putting on the Lord Jesus Christ.

(2) Ample Provision is made to remove the remains of the carnal nature. If we were to look to human strength alone, we should have no hope of perfect deliverance in this life. But our help cometh from the Lord, the Almighty God, who has provided a perfect redemption for His saints. It is in the provision of grace made by the shedding of Christ's blood that all uncleanness may be washed away. This is the plain teaching of God's Word. It was said by the angel concerning the promised Messiah: Thou shalt call His name Jesus; for He shall save His people from their sins. (Matthew 1: 21.) We find here no limitations as to God's purpose to save. When Jesus was about to finish His work of redemption on the earth, He said: I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me may be in them, and I in them. (John 17: 26.) The believer shall be made the recipient of God's love as freely and fully as Jesus Himself. Then also that classic passage of St. John, giving in one sentence the whole plan of salvation by grace, teaches us that ample provision is made for our cleansing: If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanses us from all sin. (1 John 1: 7.) He who has said, Be ye holy, for I am holy, and Be ye perfect as your Father in heaven is perfect, can not consistently fail to make provision for the attainment of the goal He sets before us. The author of our salvation has opened a fountain in the house of David for sin and uncleanness. The stream of salvation proceeding from the throne of God is a river broad and deep,

a river that can not be passed over, waters to swim in. It should never be thought a thing impossible or incredible that God, who is absolutely holy and omnipotent, should provide a full and free salvation for all mankind. This is the teaching of the inspired author who writes to them that are sanctified by God the Father and preserved in Jesus Christ, saying, "Now unto Him that is able to keep you from falling, and present you faultless before the presence of His glory, with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." (Jude 24, 25.)

(3) God Himself has appointed Means and Agencies to lead believers into the experience of entire sanctification. We do not get a full view of the essential element of entire sanctification until we form some conception of the causal forces employed to remove the remains of the carnal nature. In a deep sense the source of all holiness and the power that makes for righteousness is found in God alone. However, He is pleased to work through agencies and to call man to voluntary co-operation with Himself.

The meritorious cause of entire sanctification is the precious blood of Jesus. The shed blood stands for the death of Christ, and the death of Christ is the supreme expression of God's saving grace. The sinner can not merit pardon, neither can any one merit entire sanctification by growth in grace or by the deeds of the law. The power that cleanses is not in man, but in God and must be graciously applied. Of His fulness have we all received and grace for grace. The import of the inspired dictum, The blood of Jesus Christ cleanses from all sin, is, that God by His love and free grace, revealed in Christ Jesus, washes away the stains of sin from the souls of men. There is no new provision made for this specific stage of Chris-

tian experience. The one healing stream that flowed from Calvary is sufficient to heal the malady of sin perfectly. There is no stain of sin, either actual or original, that can not be washed away by the blood of Jesus. His blood, His saving grace alone, can make the soul whiter than the snow. The meritorious cause is not limited to the use of any sacramental means. Baptism and the Lord's Supper may serve to prepare the heart to apprehend the free grace of God, but they have no meritorious power in themselves.

The efficient or working agent of entire sanctification is the Holy Spirit. We are saved by the bath of regeneration and the renewing of the Holy Spirit. (Titus 3: 5.) We are elect through the sanctification of the Spirit. (1 Peter 1: 2.) We are chosen to salvation through sanctification of the Spirit and belief of the truth. (2 Thessalonians 2: 13.) These Biblical citations bear on the subject of sanctification in general, and not on entire sanctification in particular. But just as there is no special blood shed for the grace of entire sanctification, so also there is no special agency appointed to effect this stage of Christian experience. The eternal, all-pervading Spirit of God is the executive of the Godhead operating equally effectively in all parts of the kingdom of grace. The eternal Spirit, who gives life and soul and mind and spirit to man, and upholds all the moral forces in the world, is the efficient agent that cleanses from all sin.

The instrumental cause of entire sanctification is holy love. The apostle John states this truth very plainly when he says: There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love. (1 John 4: 18.) The summary of all that God re-

quires is comprehended in the one word love. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, with all thy strength and with all thy mind. (Luke 10: 27.) This is the same requirement that was made of God's people in a former dispensation. It will never be abrogated and it can never be improved. It is a perfect means of fellowship with God. Why should holy love be called the instrumental cause of entire sanctification? It is very fittingly called the instrument, because it is that form of human activity which God employs to drive out the remains of the carnal nature from the believer's heart. We have now come to the crucial point of this important subject. How can a man get rid of the remains of his carnal nature that annoy him more or less in his Christian life? What can remove the deep-seated corruption of both actual and original sin? The Biblical answer is supported by reason. It can be done only by the expulsive power of a superior force; Dr. Chalmers calls this superior force a new affection.

Dr. Thomas Chalmers, the founder of the Free Church of Scotland, whom all the Churches of Scotland unite to honor, is competent to speak with authority on such an important phase of the Christian life. As a scientist, theologian and philanthropist he rendered such valuable service to his day and age that will never be forgotten. As he examined more deeply the doctrines of Christianity, his whole soul was set on fire and his culture was now put under contribution to show that God's truth was a saving power, namely, the expulsive power of a new affection.

The carnality that must be removed in entire sanctification is not material substance. It can not be weighed nor measured, nor handled with hands nor moved with a derrick. It is some form of moral or

ethical activity; it is evil tendencies and desires. The only way to eradicate these evil tendencies and desires is to fill the soul with good tendencies and desires. When these new affections completely fill the soul and engage all its powers, there will be no room for any evil affection to arise in the mind. That degree of holy love which is sufficiently strong in present and enduring force to drive out all evil tendencies and desires, is perfect love. When that disposition of holy love which became the dominant power at the new birth, has been made sufficiently strong by the Holy Spirit to drive out all evil tendencies and desires, then the soul is made perfect in love. One who has attained such an experience has the victory over every sin inwardly and outwardly, and is so firmly rooted and grounded in God that all selfishness is eradicated, and he is perfectly resigned to the will of God.

The Holy Spirit inspires perfect love in the heart of the believer as His instrument to work entire sanctification by means of the truth. It is the truth that makes us free from the carnal nature. The Saviour prayed that God might sanctify His disciples by means of the truth. The truth energized by the Holy Spirit reveals the corruption of the carnal nature, begets an urgent longing for cleansing, and leads the soul to the open fountain for cleansing from all sin.

3. *Human Condition for the Attainment of Entire Sanctification*

Since entire sanctification is an integral part of the Christian life and a definite stage in Christian experience, it is evident that the condition for its attainment can not be essentially different from the common requirement of walking in the way of life. All of the human condition is included in the one

word, *faith* in the Lord Jesus Christ. By grace ye are saved through faith, and that not of yourselves, it is the gift of God. (Ephesians 2: 8.) The apostle Peter voiced the teaching of the primitive Church when at the great Jerusalem Council, speaking of the Gentiles, he said, And put no difference between us and them, purifying their hearts by faith. (Acts 15: 9.) The faith that appropriates the blessing of entire sanctification is that perfect response of the soul to the call of God that issues in complete surrender to God and in perfect trust in Christ and His power to cleanse from all sin. The faith that sanctifies wholly is based solely on the promise of God wrought in the soul by the Holy Spirit in response to earnest prayer and full surrender to God.

Directions for seeking this state of grace are tersely given us in our Catechism where in answer to the question, "How does this faith of the child of God approve itself unto sanctification?" we say: "By our walking in the light and denying all ungodliness and worldly lusts; by childlike fidelity toward God and resignation to His will; by an ardent desire for the fulness of salvation in Christ, and a confident appropriation of the same to ourselves."[1] If these directions are conscientiously followed, a soul will soon be enabled to appropriate the offers of Divine mercy and grace to the removal of all carnal tendencies and evil desires.

4. *Various Questions Answered*

Special advocates of the doctrine of entire sanctification have raised the question whether the mode of casting out the remains of the carnal nature is by suppression or by eradication. The word repression

[1] Catechism of the Evangelical Association, Question 304.

is at times used instead of suppression. Bishop Foster and Dr. Whedon have said, by suppression; Dr. Lowrey said, by eradication. The main question is, Are the remains of the carnal nature removed? This is a spiritual attainment, and there is no material substance either pressed down or rooted out. Carnal remains are only forms of activity arising out of the carnal nature, and when they do not manifest themselves in consciousness, we have no evidence that a carnal nature exists. When by the grace of God, anger does not arise under provocation, it is not in the soul, and it matters not whether we say it is kept out by repression, suppression or eradication. When, however, suppression means only that evil tendencies, arising in consciousness, are not expressed outwardly, then there is at least a manifestation of the carnal nature to self, and there can be no claim to entire sanctification whatever. Any term that expresses the idea that carnal remains are not found in consciousness may be used, but eradication is unequivocal and the strongest term that can be employed.

Another question of greater practical bearing than the preceding should be considered, namely, How soon after conversion should a soul be urged to seek entire sanctification? Every believer is pledged to walk in the light of God from the moment his sins are pardoned. Without a purpose of righteousness no one can be saved nor continue long in a state of justification. As soon as the consciousnesss of carnality arises in the believer's heart, he should flee to the fountain for cleansing. And as soon as he knows that he needs more grace to prevent the uprising of evil within, he should seek definitely and perseveringly the complete renewal of his soul; he should seek perfect love, the expulsive power of a superior affection; he should seek with all his heart entire sanctification.

If there be a lapse from the state of entire sanctification, does the fall carry with it the loss of justification and childship? There is no consensus of teaching on this subject. Bishop J. J. Esher says, the state of grace is one, but a state with different stages, *Stufen,* which are inseparably connected with each other. Then adds emphatically, "None is lost without the others."[1] We must demur against this opinion. We hold that it is possible for a believer to lose the experience of entire sanctification without necessarily losing his childship or justification. We may consistently pray daily, Forgive us our sins, without implying thereby that we daily need to be born again. If we hold that a Christian may, on account of infirmity or negligence, fall into sin without thereby losing his regeneration, then it is consistent to hold that one may decline from the high experience of perfect love without losing immediately his standing as a child of grace. Regeneration and entire sanctification may be separated in experience.

Is there any direct witness of the Holy Spirit on the attainment of entire sanctification? We gladly quote Bishop Esher with approval on this subject. He says definitely: "While the Holy Scriptures teach the immediate witness of the Holy Spirit on the childship of one born of God, they say positively nothing concerning such a witness on entire sanctification."[2] Although we may not have the direct and immediate witness of the Spirit on any particular stage of Christian experience, we may, nevertheless, have full assurance of the grace given to us of God. Perfect love is a blessed conscious experience; it is a state wrought in Christian consciousness. The very essence of the experience consists of the removal of carnal remains

[1] Christian Theology, Vol. II, p. 500.

[2] Christian Theology, Vol. II, p. 502.

after conversion. The consciousness of the absence of carnality is the witness of our spirit wrought by the indirect operation of the Holy Spirit. So we teach that a believer may be fully assured of having attained the grace of perfect love. In the absence of carnality, that is, *evil* tendencies and desires, and in the enjoyment of greater joy and unsullied love to God and our fellow men, there comes the evidence of having attained entire sanctification.

Should the believer be encouraged to make a public profession of entire sanctification? Because of erroneous views and culpable fanaticism, this question is beset with difficulties. It is a general Christian principle that we should testify to the saving grace of our Lord Jesus Christ. If a believer have the assurance that by the grace of God he has complete victory over every sin inwardly and outwardly, he should be encouraged, on proper occasions, to testify to this fact. Whenever we have an opportunity to glorify our Saviour by giving testimony of complete deliverance from sin, we should do so; but pearls should not be cast before swine. In every public profession the aim must be to glorify Christ and not to boast of superior attainments. One thing is positive, that there is no Biblical ground for holding that no one is a child of grace or an heir of heaven unless he make a profession of entire sanctification.

It behooves us to teach the doctrine of entire sanctification, because it is taught in the New Testament. We should preach it, because it is a doctrine of the Evangelical Association. We should preach a full and perfect salvation, because it is the privilege of every child of grace to enjoy this blessing. We should teach it and preach it and enjoy it, because it is to the glory of God, and it affords a powerful impetus to the evangelization of the world.

VIII. The Christian Church

This subject belongs to Soteriology, because it represents the concrete results of the redemption which Jesus wrought by His incarnation, teaching, death and triumphant resurrection. The direct and immediate product of Messianic activity is the Christian Church.

1. *Christian Church Defined*

The New Testament term for Church is *ekklesia.* Jesus Himself adopted this designation for the institution He founded upon the earth. There are only two instances given in the New Testament in which Jesus used the term *ekklesia.* Undoubtedly He used the term oftener; for later in apostolic times it is of frequent occurrence. On that memorable occasion when Peter confessed Jesus to be the Son of the living God, Christ said to him: I say unto thee, Thou art Peter, and on this rock I will build my Church, *ekklesia,* and the gates of hell shall not prevail against it. (Matthew 16: 18.) On another occasion when Jesus was giving instruction on how to deal with an offending brother, He said: If he neglect to hear thee, tell it unto the Church, and if he neglect to hear the Church, let him be unto thee as a heathen and a publican. (Matthew 18: 17.)

In the former of these two passages the word Church is used in its broadest signification, and includes the whole company of believers in all parts and in all time. It signifies redeemed humanity and is coextensive with the spiritual kingdom of God. It is frequently used in this broad sense in the New Testa-

ment Scriptures. For instance: He is the head of the body, the Church, who is the beginning, the first born from the dead, that in all things He might have the pre-eminence. (Colossians 1: 18.)

In the second passage quoted from Matthew Jesus uses the term Church in a much more limited sense. When Jesus instructs to report an unruly member to the Church, He means that the matter of his offence should be brought to a company of believers who may in any given community assemble together habitually at a certain place for worship. The import is, that this body of believers, as a body, or through its officers, shall pronounce judgment on the conduct of an offending brother. The word Church frequently appears in the New Testament with this local meaning. The first Church historian writes about ordaining elders in every Church. (Acts 14: 23.) Paul says: I teach everywhere in every Church. (1 Corinthians 4: 23.)

A company of believers who habitually gather together at the same place for worship is called a Church in the local sense. Any number of local Churches that agree on special points of doctrine, and are united under one form of government, is called a Church in a denominational sense. In this sense we speak of Presbyterian, Baptist, and Methodist Churches. The entire body of believers in Christ on the earth is called the Christian Church in general.

The visible Church of Christ consists of all those who by some manifest sign of confession have joined some local or denominational Church. The invisible Church consists of all those who are believers in truth; who are united with Christ by a living and saving faith; who are adopted into the family of God, and are heirs of eternal life. The invisible Church is the Redeemer's mystical body and is animated by His Spirit. While on the earth and in the flesh there will

be need to distinguish between the visible and invisible Church of Christ. But in the consummation of all things, the visible and the invisible Church will be one and the same. The Methodist Episcopal Church defines the Christian Church by saying: "It is the universal society of believers in Jesus scattered throughout the world, who are nevertheless one in Him; because they recognize Him as their head; because His Spirit dwells in them; and because they accept the law of love contained in His Gospel as the rule of their lives."[1] Our own Articles of Faith give us a very concise and yet comprehensive definition of the Church: "The visible Church of Christ is the community of true believers among whom the Word of God is preached in its purity, and the means of grace are duly administered, according to Christ's own appointment."[2]

In Historical Theology the Church of Christ is further described by pointing out certain qualities that characterize her. In the Apostles' Creed and in the Nicene Creed the Church is described as being One, Catholic and Apostolic. These qualities with others are often called Notes of the Church.

The Christian life which has its source in God finds its social expression in the visible Church. The Christian Church differs from other human societies in its religious character. The bond that unites the members of the Church is the consciousness of a common relation to God mediated by Christ. The Church is a worshiping body. Man is a social as well as a religious being. There are elements of man's religious nature that can be most fully developed only in connection with the development of his social nature. By means of the Church the individual believer comes in

[1] The Standard Catechism of the Methodist Episcopal Church, Question 102.

[2] Discipline of the Evangelical Association, Tenth Article of Faith.

contact with other Christians of varied experiences; he comes into fellowship with believers who have had a richer and deeper experience than himself and thereby he is strengthened. Fellowship with members of the Church affords a means of strength, and also affords an opportunity for activity which is necessary for growth and development. The Church is a working body, and like all other human societies, it realizes its ideal only by means of an outward organization.

2. *Organization of the Church*

The germ of an organized Church existed in the time of Christ's earthly ministry. The organization was in no sense complete, but that some kind of an organization existed even before the day of Pentecost is very evident from a few historical facts. In the first place, Jesus definitely called twelve men who were to serve as the nucleus of His Church. One of the twelve, Peter, served as spokesman and was recognized as the leader. In the four catalogues of the apostles given in the New Testament, Peter's name always appears first, and the whole number of names is divided into three groups of four in each group. This orderly cataloguing of the names indicates some attempt made at organization. Then we also find that one of their number served as treasurer. Whether he was formally elected, or whether he served by common consent, in any case there is an indication of organization. The fact that after the default of Judas the disciples proceeded to elect Matthias to fill out the number of the apostles, indicates that they had some idea of being an organized body before.

After Pentecost the marks of organization appear more numerous in the history of the Church. Beginning at the time of Christ's ascension the believers

had stated times of meeting. They continued for ten days in an upper room in Jerusalem, and afterward they met together regularly on the first day of the week. It was on the first day of the week that Paul preached to the disciples who had gathered together to break bread. (Acts 20: 7.) And later on, those who forsook the assembling of themselves together were reprimanded. (Hebrews 10: 25.) The election of officers, such as deacons, elders and bishops, could not have been effected without some recognized authority. In a very important sense, the election of officers effects the organization. Discipline was administered in the apostolic Church, and unruly members were put away from the body of believers. (1 Corinthians 5: 4, 5, 13.) There was also a regular enrollment of the widows, and provisions were made to support the needy. When there arose a complaint among the Grecian Jews against the Hebrews, because their widows were neglected, the twelve called the multitude of disciples together, and after some discussion, seven chosen men were appointed to have charge of this affair. (Acts 6: 1-6.) Contributions for the needy were gathered and carried from one part of the Church to another. Customs and ordinances were adopted, and large Church councils were held. It must be admitted that these historical facts are so many marks of organization.

It is worthy of notice that Christ Himself did not complete the organization of the Church, and that the apostles also did not complete the organization of the Church at once. The organization and the form of development was largely determined by the gradual manifestation of needs. The environment of the Church determined the form of her development. As special needs for special ordinances and uniform activity arose, they were met by the Church under the

tutelage and direction of the inspired apostles. The Lord ordained that the Church should govern herself, therefore a ready made government was not provided for her. But as special needs appeared, the Spirit of God put it into the hearts of the leaders and moved the whole Church to establish laws and ordinances. The Church would not have been able to manage her own affairs, if any other procedure than that suggested by a gradual natural development had been pursued.

The recognition of authorized teachers, evangelists, and pastors came about gradually. And although the Church herself had some method of introducing and authorizing certain lines of Christian activity, we must yet bear in mind that the efficient, moving power was the Holy Spirit. For we are told that God gave some to be apostles, and some prophets, and some evangelists, and some pastors, and some teachers, for the edifying of the body of Christ. (Ephesians 4: 11.)

3. *The Christian Church is a Divine Institution*

The name "Church of Christ" indicates that Christ is her founder. It follows naturally that since the founder is Divine, the Church also should be called Divine. But bare authorship determines the Divinity of the product only in a very broad sense. We must, therefore, set forth some special reasons why the Church should be called a Divine institution.

The Church is Divine because Christ owns it. He said, On this rock will I build my Church. In Messianic prophecy God said to His Son, I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. (Psalms 2: 8.) Christ is the head of the Church; God gave Him to be the head of the Church which is His body. The Church is Divine because Christ made it His own by

special redemption. Christ loved the Church and gave Himself for it, that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish. For we are all members of His body, of His flesh and His bones. This is a great mystery, but Paul is speaking concerning Christ and the Church. (Ephesians 5: 25-32.) In order to be the body of Christ, the Church must be Divine in a special sense.

The Christian Church is Divine because it exists by special Divine appointment. Institutions of the world have their origin in human reason and human will, but the Church exists by direct appointment of God. Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. (Matthew 28: 19, 20.) The Church does not only exist by Divine appointment, but unto a Divine end. The Church is organized as a means to establish the kingdom of God upon the earth. The aim of the kingdom is that the will of God may be done in the earth as it is done in heaven. The end of the Christian Church is the glory of God in the salvation of human souls.

If then the Church is Divine and aims at the glory of God, it follows that all men are under obligation to support it. To stand aloof from the Church because of some imperfections that still are found in it, is, to say the least, neither Scriptural nor rational. We recognize the advantage of organization in every other social enterprise The highest aims of the state and civilization can be realized only by means of organization. The same principle applies to the spread of God's kingdom in the earth Our conclusion is that Church membership is a rational and Scriptural duty, and withal a great privilege.

4. *The Means of Grace*

We have said that the Church is a community of believers in which the means of grace are duly administered according to Christ's own appointment. Our conception of the Church then involves the proper administration of the means of grace. We must then inquire, What are the means of grace and how do they serve to promote the ends of the Church?

(1) Christian Fellowship is a means of grace. Although this discipline has not been generally enumerated with the means of grace in theology, yet there never was a time when it did not furnish a very important element in the life of the Church. In our day when Christian Sociology is made more prominent than ever before in a liberal education, it is very fitting that Christian fellowship also should be enumerated with the means of grace in theology.

In the Mosaic economy the social element in man's religious nature was recognized and provided for by the annual pilgrimage feasts. There was great rejoicing at these festivals, and loyalty to Jehovah was fostered by affording men an opportunity to rejoice religiously. In the days of Malachi, those who feared the Lord and thought on His name spake often one to another. (Malachi 3: 16.) In all periods of the Christian era believers found mutual encouragement by speaking often one to another. The Church furnishes an opportunity for those of like faith to meet in social contact and through Christian fellowship gain new courage.

The Church affords the individual believer an opportunity to learn of others by hearing their experience. Many a drooping, despondent soul has been revived and strengthened by coming in contact with a fellow Christian. Moreover, to relate one's own ex-

perience to a sympathizing hearer is in itself a means of grace. John the Revelator observed that in days of severe conflict believers overcame by the blood of the Lamb and the word of their testimony. Therefore we are admonished not to neglect the assembling of ourselves together. God has made us social beings that we might assist each other in fellowship. The Christian life would be lonely and lacking in vigor were it not for the fellowship of other Christians. In no relations of life is there greater need of fellowship than in the religious. Christian fellowship is not only a means of grace, but it is also a blessed fruition of grace.

(2) Prayer is a blessed means of grace. Although prayer is not a privilege of the Christian life furnished alone and especially by the Church, yet the prayer life is greatly enriched and stimulated by the Church. The Church has her special seasons of prayer, and prayer is a vital element in all her religious services. It is in the Church especially where intercessory prayers are most fruitful in results. The apostles prayed for those over whom they had charge, and they requested the prayers of the Churches for themselves.

Prayer has special value, because it brings the soul into intimate communion with God. While approaching into the presence of God in prayer, there comes to the believer a deep sense of his need and unworthiness; and also while waiting before the Lord in prayer, he gains a new vision of God, and his soul is greatly enriched in the consciousness of the Divine love. He goes forth from such communion with God, feeling that he has the strength of ten because his heart is pure. There is value in prayer, not only because of the stimulus realized, but also because of actual blessings bestowed in answer to prayer. St. James says: The effectual fervent prayer of a righteous man availeth

much. (James 5: 16.) Jesus assures us that God answers prayer by saying: Ask and it shall be given you; seek and ye shall find; knock and it shall be opened to you; for every one that asketh receiveth. (Matthew 7: 7, 8.)

There is a Divine order for prayer, and in order that prayer may be effectual certain Divine requirements must be met. First of all, prayer must be offered in sincerity. When a sinner prays, he must forsake his wicked ways and his evil thoughts, for only then will God hear and abundantly pardon. Under all circumstances a firm purpose of righteousness is an underlying condition of approach unto God. A double minded man, or one who has not a fixed purpose to walk in the ways of the Lord, does not meet the requirement of sincerity for effectual prayer. Fervency and perseverance are included in sincerity. There is no possibility of dissimulation before God; He sees through every hollow pretense. Any thought of experimenting on God vitiates prayer. Absolute sincerity is required for effectual prayer.

Another essential element of effectual prayer is the help of the Holy Spirit: Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit Himself maketh intercession for us with groanings which can not be uttered. (Romans 8: 26.) There is a deep sense in which the Holy Spirit helps our infirmities. He gives us a clearer sense of our need; He gives us a firmer grasp on the promises of God, and He inspires us with fervency and perseverance. We may not be able to comprehend fully the import of the Spirit's intercession. It must mean, however, that He pours His supplication into our own, so that our prayers are supplemented by His, and made acceptable unto God because intertwined by His own eternal Spirit.

As a consequence of the Spirit's intercession we are able to pray according to the will of God.

Closely connected with the intercession of the Spirit is the intercession of Christ. In His high-priestly prayer on the earth He prayed for all believers, and promised to pray that the Father might send the Holy Spirit. This prayer is being answered, but in addition to this, His intercession is continuing before the throne of God. Not indeed in audible words, or in the shedding of blood, or in the offering of any material incense on an altar; but He intercedes for us by being a constant reminder before God of what He did for human redemption while in the flesh. Christ's intercession and the Holy Spirit's intercession join our prayers and make them effectual because of the Divine dynamic in them.

God calls us to prayer by the principle of prayer which He has planted in our hearts. Prayer, the instinct to pray, if we may so term this principle, is an integral part of our religious nature; it is a part of the religious outfit given us by our Creator who has made us for His glory. This implanted principle that moves us to come into the audience chamber of God to praise His name and seek His help in supplication is God's call to prayer.

There is above us, as well as all about us, a realm of unseen forces. In our higher nature there is an inquiry after the supernatural. Over against our spiritual nature there is a Supreme Infinite person, with whom we instinctively seek to come in contact. Then there is also the constant work of the Holy Spirit who helps our infirmities and prompts us to pray to our Father in heaven. The soul is made for God and it finds no rest until it rests in the absolute, infinite One, who is the underlying reality of all things. Nothing more valuable or deeper in thought can proceed from

a human soul than that which is expressed by the words, "My heavenly Father."

With these elements of effectual prayer in mind, it is not marvelous that our prayers are answered, but rather it is marvelous that we so seldom realize the full power of prayer. We grovel here below so far away from God, simply because we do not appropriate our rich heritage of prayer.

The objection that prayer if answered would overthrow the order of nature is not valid; for God Himself is the author and source of the order of nature, and He has provided for prayer in the constitution and nature of things. It does not conflict in the least with sound philosophy to hold that God hears and answers prayer. For a fuller discussion of this subject we refer to the author's Bible Studies on Prayer.

(3) The Word of God is a means of grace. The Word becomes a means of grace, however, only when its truths are apprehended and appropriated by a believing soul. Whether read privately or in public the Word has no saving virtue in itself. It is only as it becomes an instrument in the hands of the Holy Spirit that it carries any saving energy with it. When it is received by faith it becomes the power of God unto salvation. The Word brings the soul in contact with the living God and brings His salvation nigh. The Law of the Lord is perfect, converting the soul; the Testimony of the Lord is sure, making wise the simple. (Psalms 19: 7.) Thy Word is a lamp to my feet, and a light unto my path. (Psalms 119: 105.) Jesus says the Scriptures testify of Him. The Word of God is the fuel that feeds the fire of the Holy Spirit, used instrumentally for the sanctification of the believer. It serves as a weapon of defense against the attacks of Satan. It is the sword of the Spirit wherewith the believer may defeat the tempter. He who is skilled

in the use of this weapon need not fear any enemy. The Word is also the depository of the Christian's inheritance; in it is recorded the riches of grace bequeathed to the believer by the will of God. The prayerful study of God's Word brings light and life and hope into the Christian's consciousness.

(4) The Preaching of the Gospel is a divinely instituted means of grace for the accomplishment of the mission of the Church. It is the plan of God that the Gospel be spread by those who have realized its saving power in their own hearts. The apostles responded to the call of Jesus to go into all the world and preach the Gospel, and all their faithful successors in the Gospel ministry have continued in the work until this day. Early in the history of the Church the preaching of the Gospel, in the restricted sense, became the special duty of a divinely called ministry. The preaching of the Word as a means of grace occupies a chief place in the activities of the modern Church. Nothing can be substituted for it. Great stress is placed on the preaching of the Word as a means of grace and a saving agency in our day; therefore the Church should not fail to secure an efficient ministry to meet the demands of the times. She can not be too careful in her appointment to this holy office or in safeguarding the moral character of those whom she has set apart for this work. The first requisite of an efficient ministry is the call of God to this office. As Jesus called His apostles and sent them forth to preach, so God calls men into the Gospel ministry today. The call does not come ordinarily with an audible voice or any outward sign, but by a deep inner impression that one ought to preach the Gospel. Such an impression can not be easily shaken off, and when there are no reasonable obstacles in the way, one may be assured that the impression is a call of God to

the ministry. The second requisite, in ordinary circumstances, is the setting apart by appointment and consecration, on the part of the Church, the men who have been called of God to this office. The third requisite is a thorough mental and spiritual preparation for the preaching of the Word. After the apostles had been nearly three years under the instruction of their Lord and Master, they still needed to tarry in Jerusalem ten days for the enduement of spiritual power. He who does not find it in his heart to pass by worldly gain and make great sacrifices to acquire the necessary qualification of a preacher of the Gospel, may well seriously question his call to the ministry. He who approves himself by a godly walk and zeal for the Master's cause will not fail to secure proper recognition and authority to preach the Word from the Church.

The one supreme task of the Gospel minister is to preach the Word, and to be instant in season and out of season. He may find other lines of activity in the pastorate to engage his attention, but the chief work of a preacher is to preach the Word. We lay emphasis on the Word. He may put under contribution all he can gather from the various fields of learning, but the subject-matter of his preaching should not be literature, or science, or philosophy, or politics, but the Gospel of our Lord Jesus Christ. The doctrines of Divine revelation should be proclaimed and expounded with no uncertain sound. In all ages God has honored the plain preaching of His Word. Every reformation and great revival has been heralded and sustained by a vigorous and uncompromising preaching of the Gospel message. The earnestness and fervency of the preacher and the manifest unction of the Holy Spirit are essential characteristics of effective preaching of the Word. God says to the minister of the Gospel

today as He did to Jonah of old, Go preach the proclamation I bid thee.

Multiplied thousands in all parts of the earth are benefited every Lord's Day by the preaching of the Gospel message. This is the most effective way of lodging the truth that makes men free in the hearts of the children of men. The Word brings conviction of sin, it is the seed of regeneration, and it bears in it the sanctifying power of the Holy Spirit. To preach the Word as a means of grace is the greatest privilege accorded to a minister of the Gospel.

(5) Water Baptism, a sacred Church Ordinance, must also be classed with the means of grace. Christian baptism was instituted by Christ near the close of His public ministry. It was preceded by similar rites in the Jewish Church. Circumcision, a legal and religious rite in the Mosaic economy, had a similar significance. There were many kinds of religious washings practiced by the Jews before the Christian era. The Baptism of John the Baptist immediately preceded Christian baptism. But Christian baptism, although related in a general way to these preceding rites, nevertheless has its own peculiar significance. Jesus was baptized by John, and the disciples of Jesus baptized while their Master was still with them in the flesh. But none of these rites were administered in the name of the Father and the Son and the Holy Spirit, and consequently they were not Christian baptism. The import of Christian baptism is replete with Christian significance.

a) Doctrinal statement. The meaning of this rite is concisely stated in our Articles of Faith as follows: "Baptism is not merely a token of the Christian profession, whereby Christians are distinguished from others, and whereby they obligate themselves to ob-

serve every Christian duty; but it is also a sign of internal ablution, or the new birth."

Baptism is a universal token of Christian faith. They who observe this religious rite say thereby that they accept the Christian Religion as the true religion and that they discard all other religions. This implies an historic faith in Christ, and a willing assent to the cardinal doctrines of Christianity. The recipient of this rite subscribes to the truthfulness of the Christian Religion. This is the universally accepted significance of baptism.

But Christian baptism is more than a mere profession of faith in the Christian Religion. It is also a sign of internal ablution, it is the sign of the new birth. As an external sign it may point either backward or forward. In the case of an infant it points forward to an anticipated experience. In the case of an adult, or of any one who has passed through the experience of regeneration, it points backward to that happy experience when as a believer he was made a partaker of the Divine nature. The real beginning of the Christian life in consciousness may either precede or follow the rite of baptism.

Baptism is also a means of grace. But it may be asked, What is the benefit of a mere sign? A word is the sign of an idea, and baptism is a sign of a Christian experience. As there is some benefit in the use of a word to express an idea, so there is also some benefit in a sign that will suggest a religious experience. There is an element of general education in the rite of baptism. Just as the annual observance of Christmas and Easter have educative value in them whenever observed, so baptism has educative value in it for the individual Christian and for the Church at large. Both as a profession of faith and as a sign of a definite Christian experience, baptism is a most

potent means of proclaiming the Christian faith. Whoever sees the rite performed, or hears the introduction given in explanation of the rite, will learn something of the essence of Christianity. There can be no question as to the benefit of baptism to the Christian Church at large. There may be some question or difference of opinion as to the benefit of baptism to the one receiving the rite of baptism.

A few errors on this subject should be brushed aside. Water baptism is not an absolute necessity for salvation, as some hold. There is no Scriptural ground for such a view. Early in the Christian Church great stress was laid on the propriety and benefit of baptism And finally in the days of Augustine it was held that baptism was absolutely necessary to salvation. It was taught that infants dying in default of baptism could not be saved. This view has been held more or less positively in the Roman Catholic Church down to the present time. Perrone, a Roman Catholic theologian of the 18th century, said: "Infants departing from this life without baptism do not attain to eternal salvation." The Tridentine Catechism also strictly conditions infant salvation on baptism. In the absence of any Scripture proof for such a doctrine, it is sufficient to say, that it is plainly contradictory to reason. A theory that makes the benevolence of God contingent on the external application of a little water is, to say the least, irrational and unworthy of human assent. While we hold that baptism is a sacred rite divinely authorized, and that it should be observed whenever possible, we nevertheless can not hold that a perfectly good God will doom any one to endless destruction simply because he is not baptized.

Another error closely allied to the preceding is the view that baptism necessarily works transformation

in the subject baptized. This view is commonly called baptismal regeneration. Luther taught that baptism worked a transformation in the heart and life of the recipient. He says: "It worketh forgiveness of sins, delivers from death and the devil, and gives everlasting salvation to all who believe, as the Word and promise of God declare." In explanation he says further: "It is not water, indeed, that does it, but the Word of God, which is with and in the water, and faith which trusts in the Word of God in the water."[1] Luther teaches baptismal regeneration, but the essence of the doctrine is, that the Holy Spirit works forgiveness and gives everlasting life in the water of baptism and in connection with the Word of promise. The Heidelberg Catechism, prepared especially under the direction of the Elector of the Palatinate for the purpose of expressing some of the elements of the Reformed Faith, modifies somewhat Luther's extreme views on baptism. In answer to the question, "Is then, the outward washing of water itself the washing away of sin?" it says: "No; for only the blood of Jesus Christ and the Holy Ghost cleanse us from all sin."[2] We admit that regeneration and water baptism may take place simultaneously, but we also hold that they are not necessarily connected. There may be regeneration of the heart by the Holy Spirit on the sole condition of faith without water baptism. The Lutheran doctrine errs in holding that regeneration is wrought simultaneously in every case with water baptism. We hold that baptism, being only a sign and a seal of a work of grace, is not in itself the transforming power or a necessary instrument.

We hold and teach that water baptism is both a sign and a seal of the benefits of the new covenant.

[1] Luther's Small Catechism, Part IV, II and III.

[2] The Heidelberg Catechism (1563), Question 72.

We agree with the doctrinal statement made in the Westminster Confession of Faith; namely, "Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church, but also to be unto him a sign and a seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his self-committal unto God, through Jesus Christ, to walk in newness of life: which sacrament is by Christ's own appointment, to be continued in His Church until the end of the world."[1] Just as circumcision signified participation in the benefits of the covenant of the law, so baptism signifies for every one baptized participation in the benefits of the new covenant of grace in Christ.

Christian baptism is also a seal. It is the purpose of a seal to give surety and security. God has pledged Himself in Christ Jesus to pardon sin, renew and sanctify the heart, of all who by faith appropriate His offer of mercy. In the ordinance of baptism God has given us a seal that He will do for us what He has promised in His Son. It is a visible sign and seal of a covenant relation.

b) Subjects of Baptism. Since baptism is a sign of regeneration, it is self-evident that all who have received this grace are proper subjects of baptism. The apostle Peter fully recognized the right and duty of all who have been regenerated to be baptized, when he said: Can any one forbid water, that these should not be baptized, which have received the Holy Spirit as well as we? (Acts 10: 47.) It is almost unanimously held that all who have accepted Christ as their Saviour, and who wish to identify themselves with the Christian Church, should do so by receiving the ordinance of baptism.

[1] Westminster Confession of Faith, Chapter 28. I.

But there is not such a unanimous opinion whether baptism should be administered only to those who are regenerated. Some hold very definitely that baptism should be administered only to those who are born again and are children of God. Dr. A. H. Strong says very positively: "The proper subjects of baptism are those only who give credible evidence that they have been regenerated by the Holy Spirit."[1] Much as we respect this learned author, we can not accept his views on this point, because the Scriptures are against him. Peter at least made some exception to the strict rule set forth by this noted Baptist authority. On the day of Pentecost Peter said unto the large multitude: Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins and ye shall receive the gift of the Holy Spirit. (Acts 2: 38.) It is evident from this language that Peter admonished his hearers to receive the rite of baptism in order that there might come upon them that of which it is a sign and seal; namely, the remission of sins and the gift of the Holy Spirit. In view of this teaching of Peter we can not hold that in apostolic times regeneration was considered a positive prerequisite to baptism. We hold, therefore, that when adult applicants for baptism give satisfactory evidence of genuine repentance and express a desire to take upon themselves the vows of Christian baptism, the ordinance should not be withheld from them.

Are infants proper subjects of baptism? The great majority of the Christian Church answers this question in the affirmative. But theological questions are not answered by a majority vote. Our answer to this question must be found in the Scriptures. There are no statements in the New Testament that teach definitely that infants shall be baptized. Neither are there

[1] Systematic Theology, p. 530.

any statements that teach that only adults shall be baptized. So our answer must be found in a rational exegesis of the general teaching of the Scriptures on this subject. The fundamental import and purpose of water baptism will throw some light on this much disputed question.

Baptism occupies the same place in the Christian Church that circumcision occupied in the Abrahamic covenant. As to its essential element, the Abrahamic covenant and the Christian Church are identical. The essential element of the Abrahamic covenant is expressed in these words: And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and unto thy seed after thee. (Genesis 17: 7.) The Christian Church is in reality a continuation of the Abrahamic covenant. Now it is evident that children were included in the covenant made with Abraham, and that they were initiated into the covenant by the rite of circumcision. The initiation of children was not a matter of mere sufferance but a matter of positive command. If the initiatory rite of the former dispensation was intended for children as well as for adults, should not the rite of baptism, which bears the same meaning in a more developed dispensation, also be intended for children? It will be no argument to say in objection that infants can not meet the full requirement for membership in the Christian Church; for the same objection could have been raised to the rite of circumcision in the former dispensation, and yet God commanded that children of Jewish parents be circumcised on the eighth day. So early was this rite administered to the children, although they were not held responsible for the observance of all the law, until they were twelve years old. We contend that if circumcision of infants was Scrip-

tural in the Abrahamic covenant, then, because of bearing a similar import, infant baptism in the Christian Church should not be considered to be wanting Divine sanction. The apostles of our Lord were familiar with the law of circumcision. They fully understood that children were members of the Abrahamic covenant, although not fully responsible until they were "sons of the law." Would they then not very naturally conclude that infants in the Christian Church sustained a similar relation?

The teaching of Jesus on the relation of children to His kingdom is in accord with the view that they are proper subjects of baptism. When little children were brought to Him, He placed His hands on them and said, Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven. (Matthew 19: 14.) Jesus added, as Mark records: Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. (Mark 10: 15.) Since theirs is the kingdom of heaven, and since others must become like little children in order to enter the kingdom of heaven, it certainly is most rational to hold that the ordinance of baptism, which is the sign of entering the kingdom, should not be withheld from them. We do not claim that infants must be regenerated before they become proper subjects for baptism, because the rite points also forward to regeneration, and they are capable of receiving the prevenient grace of God while yet in their infancy.

It is quite probable that infants were baptized in apostolic times. Several instances of baptizing households are recorded in the New Testament. Lydia and her household were baptized. (Acts 16: 15.) The Philippian jailer was baptized and all his straightway. (Acts 16: 33.) Paul says that he himself baptized

the house of Stephanus. (1 Corinthians 1: 16.) That there were no children in any of these households, which included the servants, is, to say the least, very improbable. If there were infants in these households, the language used to report the events would include them.

The writings of Tertullian plainly show that infant baptism was generally administered within a century after apostolic times. Justin Martyr and Irenæus refer to the baptism of infants as a common occurrence about the middle of the second century. Irenæus was a disciple of Polycarp, who was a disciple of the apostle John. If infant baptism had not been administered in apostolic times, such an important innovation would have been mentioned by these early fathers of the Church. We conclude then, that infant baptism had the sanction of the apostles and is sufficiently well grounded on apostolic authority to be considered valid in the Christian Church. We teach that it is not only the privilege but also the solemn duty of the Church to baptize infants, to instruct the children and bring them up in the fear and admonition of the Lord.

c) The Mode of Baptism. It is not necessary to consider this subject at length. It is desirable, however, that the modes of baptism administered among us be stated and defended. We hold that in order that baptism be valid in the Christian sense, water must be applied to the subject of baptism by an authorized minister, in the name of the Father, and the Son, and the Holy Spirit, with the purpose of administering the rite of baptism. The water may be applied by sprinkling or by affusion, or by immersion. Since there is no definite instruction given in the New Testament on the mode of baptism, we grant the appli-

cants for baptism the privilege of choosing any one of these three modes of baptism.

While we hold that immersion is a valid mode of baptism, we are equally positive in holding that it is not the only valid mode. There is no argument for immersion in the literal meaning of the verb *baptizō,* baptize; for the generic meaning of the verb is not to immerse but to wash. In describing a Christian rite the word is used in a metaphorical sense. Now it is a well established exegetical principle, that when a term is used in a metaphorical sense, the meaning should be based on the generic sense of the literal. The generic meaning of baptize is to wash and not to immerse; then it follows, that when used metaphorically it should bear the meaning to wash or to cleanse. Christian baptism is a sign of regeneration, and regeneration is a washing from sin. The following passage of Scripture gives us the verb baptize used in its literal sense: And when the Pharisee saw it, he marveled that He had not first washed before dinner. (Luke 11: 38.) The verb translated washed is the passive of *baptizō* in the original. There is abundant evidence in other literature that the literal meaning of the verb is simply to wash. Since water baptism is a symbolical rite, it can not signify physical cleansing. It follows, therefore, that the application of water must signify an inward ablution, that is, a cleansing of the soul or a cleansing of the heart in a spiritual sense.

The work of the Holy Spirit is often spoken of as a baptism without any allusion to immersion. So shall He sprinkle many nations. (Isaiah 52: 15.) Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. (Ezekiel 36: 25.) I will pour out my Spirit upon all flesh. (Joel 2: 28.) In

these passages the process of cleansing is described as a sprinkling and a pouring. We conclude that the ordinance of baptism, intended as a sign of the cleansing wrought by the Holy Spirit, can also very fittingly be administered by sprinkling and affusion as well as by immersion.

Every rational interpretation of the Scriptures, as well as the custom of the primitive Church, leads us to the conviction, that water baptism may be administered to infants as well as adults, and that sprinkling, affusion and immersion are all equally proper modes of baptism. The practice of the Evangelical Association to administer baptism in any one of these modes is well grounded in reason and in the Scriptures.

(6) The Lord's Supper. This sacrament was instituted by our Lord in the night before He was delivered up into the hands of His enemies. The words of institution throw more light on the import and nature of this sacrament than anything else that can be said. They should be placed first in every discussion of the subject: And as they were eating, Jesus took bread, and blessed it, and brake it and gave it to the disciples, and said, Take eat; this is my body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. (Matthew 26: 26-28.) St. Paul adds something to these words of institution as he received it from the Lord: For I have received of the Lord that which I also delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread; and when He had given thanks, He brake it and said, Take eat; this is my body which is broken for you; this do in remembrance of me. After the same manner also He took the cup when He had

supped, saying, This cup is the new testament in my blood; this do ye as oft as ye drink it in remembrance of me. (1 Corinthians 11: 23-26.)

The Lord's Supper is a pledge and token of a believer's profession. It is also a sign and seal of God's grace and good will toward the believer. It is moreover a token of love and union that true Christians cherish among themselves. It is also a symbol of our redemption by the sufferings and death of Christ. The elements used in the celebration of the Lord's Supper are in themselves nothing more than natural bread and wine. In consecration they are specially set apart for a holy purpose. The broken bread becomes an emblem of the broken body of Jesus when He died on the cross. The consecrated wine becomes the emblem of the blood of Christ which He shed for us when He hung upon the tree to make atonement for us. He who worthily receives these emblems, partakes therein of the body and blood of Christ by faith, not in a bodily sense but in a spiritual manner.

The real import of our own doctrine will be better understood and more fully appreciated when we consider two erroneous views which we seek to avoid. The Roman Catholic Church teaches the tenet of transubstantiation. In the Canons of Trent she says: "Therefore has it ever been a firm belief in the Church of God, and this holy Synod doth now declare it anew, that by the consecration of the bread and the wine, a conversion is made of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of His blood, which conversion is, by the Holy Catholic Church suitably and properly called transubstantiation."[1] This erroneous view is based on the literal interpretation of the words of Jesus, 'This

[1] The Canons and Decrees of the Council of Trent, Chapter IV.

is my body. But no principle of interpretation requires a literal meaning to be given to these words. Jesus also said, I am the door of the sheep. But no one takes Him to mean a door in a material sense. When Jesus consecrated the bread and wine at the institution of this sacrament, He was before His disciples in bodily presence, and no one in his right mind would understand Jesus to mean that the bread and wine He passed to them were identical with His body and blood. Moreover, the transubstantiation taught in the Roman Catholic Church is a physical impossibility.

The doctrine of transubstantiation leads to a serious delusion in the worship of the Church. In the change produced in the elements by the words of the priest, Roman Catholicism teaches that Christ is crucified afresh on the cross. Hence the mass, the offering of the elements of the eucharist on the altar, is a means by which influence is brought to bear on God. Thus the mass becomes the central part of worship in the Catholic Church. Since the service of sacraments is monopolized by the priests, the eucharist becomes the most potent means by which the priests control their entire penitential system. With the erroneous idea of Christ's death influencing God, and the false teaching of the mass as a repetition of the sacrifice of Christ, the priesthood may easily arrogate to itself indomitable authority over the laity. The Reformers rejected this doctrine of the mass and gave to the preaching of the Word the most important place among the means of grace.

Although Luther opposed the Roman Catholic doctrine of the eucharist, he did not wholly escape its error. He answers the question, What is the Sacrament of the Altar? by saying: "It is the true body and blood of our Lord Jesus Christ, under the bread and

the wine, given unto us Christians to eat and to drink, as it was introduced by Christ Himself."[1] Luther opposes transubstantiation, but he falls into the error of consubstantiation. He does not say that the substances of bread and wine are changed into the flesh and blood of Christ, but he does say that the real material flesh and material blood of Christ are present with, under and in the bread and wine. There is no Scriptural ground for such an interpretation. Even the literal rendering of the words: This is my body, can not be made to mean, my body is with these emblems. The doctrine of consubstantiation would require an unthinkable miracle. It would require the whole body of Christ present at the same time in all parts of the earth where the Lord's Supper is celebrated. If the whole of the material body is present at one place, it can not also be present in the same time at another place. Consubstantiation is not taught in the Scriptures and is irrational.

It should, however, be stated, in all fairness, that modern advocates of Lutheran doctrine have considerably modified the former view of the eucharist. Bishop Martensen says: "Against the doctrine of transubstantiation the whole Evangelical Church protests, and gives to the visible signs their due place in their natural order and independent state. 'Bread is bread, and wine is wine,' and these are only *symbols* of the body and blood of Christ."[2] Thus the erroneous views of the eucharist, so strenuously defended in former days, are gradually set aside in favor of a more rational theology.

Having discarded these erroneous views, the plain Biblical teaching on the Lord's Supper as a means of grace, becomes all the more precious. The Lord's

[1] Luther's Smaller Catechism, Part I.

[2] Christian Dogmatics, p. 434.

Supper is a representation of the redemption wrought out for us by the suffering and death of Jesus Christ on the cross. They who partake of it in faith partake of the benefits of the broken body and shed blood of the author of our redemption.

The symbolism of the Bible is very significant. It symbolizes the death of Christ for our sins by means of a perpetual feast. It symbolizes the method of appropriating the benefits of Christ's death. The bread is a communion, or participation, of the body of Christ. The cup is a communion of the blood of Christ. The worthy participant by means of these emblems thinks of the death of Christ and by faith partakes of the benefits of redeeming grace. The Lord's Supper symbolizes further the constant dependence of the believer on the sustaining grace of Christ. To show this constant dependence this sacrament, unlike baptism, is repeated often. No direction is given in the New Testament as to the frequency of its celebration. The words, "As oft as ye drink it," leave the frequency of celebrating the feast to be determined by the Church herself. At first it was celebrated daily, later weekly, and then, in the course of time, at longer intervals. But the fact that it is to be observed until He come, indicates that we need to appropriate constantly and ever again the merits of Christ's death.

The Lord's Supper also symbolizes the sanctification of the believer. The blood of Jesus Christ cleanses us from sin, and by partaking of the emblems of His death, in a spiritual manner, we appropriate its sanctifying power. St. Paul saw in the Lord's Supper a symbolism of the union of the believers. He says: The bread which we brake is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread. (1 Corinthians 10: 16, 17.) This sacrament

also symbolizes the second coming of Christ: For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come. (1 Corinthians 11: 26.) So the Lord's Supper sets before us in symbolism not only death but also life, not only past sacrifice, but also future glory. It points forward to that great festival, the marriage supper of the Lamb.

The communion of the believer with his Lord and Master, by means of the Lord's Supper, is realized through the agency of the Holy Spirit. The celebration of the Lord's Supper, symbolizing Christ's death and suffering, affords the Holy Spirit the most effectual instrumentality to lodge in the soul of the believer the things of Christ, and to impart to his heart the redeeming and sanctifying grace of God.

Who are worthy communicants at the Lord's table? The Church has some authority in this matter, and various Churches answer this question somewhat differently. Those who walk not in the ways of righteousness, and would give offence by coming to the Lord's table should be debarred from it. The Church has the authority to exclude such. The inspired Word requires that each believer examine himself. This is Paul's advice: But let a man examine himself and so let him eat of that bread and drink of that cup. (1 Corinthians 11: 28.) The one prime requisite for participation in the Lord's Supper is faith in the Lord Jesus Christ, a fixed purpose of righteousness, and being at peace with God and man. The Lord's Supper is a most solemn sacrament, and it should be observed in the spirit of reverence and in deep humility.

PART VI

Eschatology: The Last Things

Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is.—BIBLE.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away.—BIBLE.

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.—JESUS, ST. JOHN 14: 2.

PART VI

ESCHATOLOGY: THE LAST THINGS

Eschatology is that division of Systematic Theology which treats of the last things. Its aim is to give a general forecast of the future. In the study of this subject we are especially dependent on God's special revelation. However, the special revelation which God has made on this subject must always be interpreted in the light of the past and in the light of our own religious nature. The particular doctrines that naturally belong to this division are the following: The Immortality of the Soul, The Intermediate State, The Second Coming of Christ, The Resurrection of the Body, and The Final Destinies of the Evil and the Good.

I. The Immortality of the Soul

The first inquiry to be made in the study of Eschatology is the inquiry concerning future existence. If there is no personal life beyond this present life, then there is no occasion for discussing the other subjects belonging to this division. The question of the immortality of the soul is one of the great questions of human life, and it will never lose its interest. By immortality of the soul we mean, that physical death does not end the life of a human being. Death is not a cessation of being, either for the saint or the sinner. We hold this view as the Christian doctrine against the advocates of annihilation.

1. *Arguments Based on Reason*

No positive proof for the immortality of the soul can be found in reason. There is no possibility of

demonstrating this proposition by resorting to human knowledge alone. We must depend on special revelation for positive proof. However, a number of cogent arguments on this precious doctrine are available.

(1) The Philosophical Argument has some force. Ancient philosophers have argued thus: Death in material beings is the separation of their parts. The human soul is a simple being, not compounded of parts; since there are no parts to be separated, the soul can not be subject to death. The dissolution of the body does not work dissolution of the soul. The value of this argument is found in opposing the naturalist, who holds that in the dissolution of the body the soul is dissolved. We answer, there can not be any dissolution of the soul, because it is not made up of parts.

Bishop Butler's argument for belief in a future state partakes of the nature of the philosophical argument. He states his argument as follows: "The possession of living powers now, is presumption that they will exist hereafter, unless there is reason to believe that they will be destroyed by death. But there is none. For there is no ground to believe death to be, first, either the destruction of living agents; or second, the destruction of their present powers of reflection; or third, even the suspension of the exercise of those powers."[1] In the conclusion of his argument Bishop Butler says: "As death does not appear likely to destroy us, it is probable we shall live on; and the next life may be as natural as this present. This credibility of a future life seems to answer all the purposes of religion, in like manner as a demonstrative proof. Indeed a demonstrative proof of it would not be a proof of religion, though any presumption against a future life is a presumption against religion."[1] While the

[1] Bishop Butler's Analogy of Religion, pp. 92-104.

Bishop's argument does not stand as a demonstrative proof for immortality, it nevertheless serves to remove objections to the Biblical teaching.

(2) The Teleological Argument also offers very valuable contribution to the solution of this problem. God created man with capacity for great intellectual, moral and religious development. Man's native endowment gives promise of vast development. This short life of threescore years and ten is not sufficient for the full realization of human possibilities. Granted that there is a personal, all-wise and holy God who is striving to express Himself, it seems utterly incredible that man should not be granted an opportunity for the full realization of his native capacity. God as a holy being does not treat the creatures He made in His own image as the tyrant of Florence treated Michael Angelo when he ordered him to carve a statue out of a block of ice that would melt away under the first rays of the sun. There is ample evidence of teleology in nature, and by reason of analogy we conclude that God in His plan of the universe has provided a future for mankind.

(3) The idea of Rewards and Punishment is a cogent argument in favor of a future life. It is very evident from the natural course of events that God has planned to administer government in the world by means of rewards and punishment. It is a mistake to suppose that benevolence alone characterizes God; He is perfectly good, but He is also righteous and the absolute Ruler of the universe. In infinite wisdom He maintains His government by a perfect system of rewards and punishment. God rules in accord with absolute justice. Now it is evident from experience and common observation that justice is not meted out to all in this life. Some of the greatest criminals go unpun-

[1] Bishop Butler's Analogy of Religion, pp. 104-106.

ished in this earthly life. Some of the most self-sacrificing servants of God are not fully rewarded here below. It naturally follows that there must be a future life in order that rewards and punishment be properly awarded. The whole of a man's existence should express God's righteousness. This is not done in the short span of our earthly life. We conclude that there must be a future life in which men will be awarded according to the deeds done in the body, in order that the righteousness and justice of God be expressed.

The great fundamental truth that God is absolutely righteous and that in accord with the inmost nature of His being He administer the sovereign rule of the universe in holiness and justice to all, does in no-wise conflict with the revealed truth that Almighty love lies at the heart of all things. All of the revealed attributes of God are in perfect accord with the supremacy of infinite love.

(4) It remains yet to mention, under arguments based on reason, the Popular Belief in immortality. The fact that people of all tongues and tribes and nations, in all ages, have believed in a future life, shows that this idea is natural to the human mind. The exceptions to this general truth are so few that they need not to be noticed. It is not sufficient to say that this general belief indicates only a desire for immortality; for not a few have had this belief in opposition to any desire for future existence. It seems to be a natural product of human nature to believe in immortality. This testimony of human nature is a testimony of God who made human nature. The most that can be claimed for this argument of popular belief is, that it shows a common appetency for a future life The idea of immortality is perfectly congruous with human nature. We are saved by hope,

The idea that the future of a man's life is determined by his present conduct is the most potent factor working for the best life in the present. Most men can not bear the idea of annihilation. W. E. Foster said to Hariett Martineau that he would rather be damned than be annihilated.

2. *Immortality of the Soul is Taught in the Scriptures*

While the arguments based on reason are of great value in theology, we can not rely on them alone for the ground of our faith in immortality. We need special revelation on this subject as well as on many others in our holy religion. And God in His wisdom and goodness meets this end. The best possible proof of immortality that can be given is found in the Scriptures.

(1) The account of man's creation is an argument in favor of immortality. God breathed into man's nostrils the breath of life and he became a living soul. (Genesis 2: 7.) God made man in His image, but the likeness did not consist in that which was made from the dust of the earth, but in that which was breathed into him by the breath of God. It is the animating soul of man that is in the Divine image. In subsequent references to the creation of man this distinction between the body and the soul is maintained. It reaches its climax in the words of Jesus: Be not afraid of them which kill the body, but are not able to kill the soul. (Matthew 10: 28.) We hold that the image of God in which man is created includes the immortality of the soul.

(2) There are many expressions in the Old Testament that are intelligible only on the supposition that

man is immortal. The common expression for death in the Old Testament is, "He was gathered unto the Fathers." Abraham was gathered unto his people. (Genesis 25: 8.) The same is said of Isaac and Jacob. The account of Aaron's departure is significant. The inspired author said: Aaron shall be gathered unto his people. Aaron shall be gathered unto his people, and he shall die there. (Numbers 20: 24, 26.) This language indicates that being gathered unto his people is thought of as something different from dying. Job says: Then the prisoners are at ease together, they hear not the voice of the taskmaster. (Job 3: 18.) When king David's child was sick unto death, he fasted and mourned, but after its death, he ceased fasting, and said in explanation of his conduct: But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me. (2 Samuel 12: 23.) The translation of Enoch and of Elijah are intelligible only on the supposition of a continued future existence. Allusions in the Old Testament to the resurrection from the dead and to future retribution imply a life beyond the grave. (Job 19: 25-27.)

(3) There are also many expressions in the New Testament that teach either directly, or assume, the immortality of the soul. We give only a few: And they stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit. (Acts 7: 59.) And these shall go away into everlasting punishment: but the righteous into life eternal. (Matthew 25: 46.) He that heareth my word and believeth Him that sent me hath eternal life, and cometh not into judgment, but hath passed out of death into life. (John 5: 14.) If a man keep my word, he shall never see death. (John 8: 51.) He that overcometh shall not be hurt of the second death. (Revelation 2: 11.) Jesus re-

futed the teaching of the Sadducees, who deny the future life, by saying: Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob; for He is not a God of the dead, but of the living, for all live unto Him. (Luke 20: 37, 38.)

(4) The most conclusive proof of a future life and immortality is the resurrection of Jesus Christ from the dead. By power inherent in Himself, in accord with His own prediction, He rose triumphant from the grave. He had said: Destroy this body, and in three days I will raise it up. But He spake of the temple of His body. (John 2: 19, 21.) I have power to lay down my life and I have power to take it again. (John 10: 18.) Our Saviour and Lord abolished death and brought life and immortality to light through the Gospel. (2 Timothy 1: 10.) By His spirit returning after three days, we have a demonstration of the fact that it can exist separate from the body. Christ's resurrection from the dead is positive proof that the death of the body is not the annihilation of the soul. Jesus taught us the doctrine of the immortality of the soul by His own resurrection from the dead. He proved His authority to teach the endless life of the righteous by His own resurrection. So we say that in a peculiar way we have a demonstrative proof of our doctrine of the immortality of the soul.

While we admit that the arguments of reason do not compel belief in the immortality of the soul, we hold that they nevertheless furnish a balance of probability in favor of the Biblical doctrine. Grant that there is a personal God of infinite wisdom and absolute goodness, who has created man in His image, and who desires to commune with him, there can be no rational objection to the belief in immortality. Granted furthermore that God, the infinite personal Spirit, in

creating man so marvelously endowed with innate capacity of thought and moral feeling for the purpose of expressing Himself, it is certainly the most rational conception that the Divine plan concerning man can be most fully realized only in a life that is eternal. Thus the Biblical doctrine of immortality is supported by reason.

However our final appeal for a sure foundation for our belief in the doctrine of the immortality of the soul is the teaching of Jesus and His resurrection from the dead.

II. The Intermediate State

In our study of the doctrine of the intermediate state it is very desirable that at the very outset its import be clearly stated. This doctrine does not teach necessarily anything about the locality of the departed. It does not assume the task of locating in space either the righteous or the wicked after death. We do not study the geography of hades in general nor of heaven in particular. The terms of our subject should be taken literally. It is the task of this doctrine to describe only the state of the departed in general. The definitive term "intermediate," limits our task to disembodied spirits in the interval between the time of physical death and the resurrection of the body. There is no attempt to determine the length of this interval, nor yet to teach anything concerning the nature of the resurrection that closes this period of time. Our main question is, In what state or in what condition are disembodied spirits before the resurrection of the body? The data for our discussion are, from the very nature of the case, all taken from God's special revelation. We have no past experience to shed any light on this subject, and reason has no reliable basis to span the chasm, or to follow in the wake of those who have gone before. The revelation of God's Word, however, must be interpreted in the light of reason and in accord with the fundamental principles of the Christian life.

1. *In the Intermediate State Spirits are without a Body*

It is evident from the teaching of the Scriptures that in the interval between death and resurrection

departed spirits are not clothed with a body. The view that some kind of a spiritual body is given to the departed immediately upon physical death has no warrant in the Bible. The words of Jesus plainly teach that some time elapses after death before resurrection of the body takes place. He said: Marvel not at this, for the hour is coming, in which all that are in their graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation. (John 5: 28, 29.) The words of Paul also indicate a longer or shorter interval of time between physical death and resurrection, for the greater number of mankind: We shall not all sleep, but we shall all be changed, in a moment, in a twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. (1 Corinthians 15: 52.) It is evident from these passages that in apostolic times the resurrection from the dead was thought of as an event to take place some time in the future.

2. *The Departed are in the Presence of Christ*

The spirits of those who die in the Lord are immediately after death with God and in the presence of Christ. This tenet is well grounded in the Scriptures, as the following texts show: Then shall the dust return to earth as it was, and the spirit shall return to God who gave it. (Ecclesiastes 12: 7.) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. (2 Corinthinas 5: 8.) And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am ye may be also. (John 14: 3.) Today thou shalt be with me in paradise. (Luke 23: 43.)

The penitent thief on the cross was assured that he would be with Christ immediately after death; that is, in the same state. Paul said: I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better. (Philippians 1: 23.) No license of rhetorical figure would allow any other interpretation of these passages than that which teaches definitely that departed spirits of believers are immediately after death in the presence of their Lord and Master.

3. *It is a State of Conscious Existence*

That the intermediate state is one of conscious existence is the common faith of the Christian Church. It seems to us that the teaching of the Word is so plain and definite on this subject that no one could offer any objection to this doctrine. The Saviour's argument to correct the false views of the Sadducees is valid today; namely, God is not the God of the dead, but the God of the living. Paul says: Who died for us, that whether we wake or sleep, we should live together with Him. (1 Thessalonians 5: 10.) The inspired organ of revelation who had visions of heaven from the isle of Patmos heard voices from heaven; among others he heard the voice of harpers harping with their harps. Who would think for a moment that the redeemed were unconscious while they were harping? He had furthermore the instruction to write: Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them. (Revelation 14: 13.) The departed spirits could not be said to be blessed, if they were not alive and conscious.

The wicked are in a state of conscious suffering. Jesus said of the rich man in the parable: In hades he lifted up his eyes, being in torment, and seeth

Abraham afar off, and Lazarus in his bosom. And he cried and said: Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am in anguish in this flame. (Luke 16: 23, 24.) Although this be a parable, if it teaches anything concerning the future state, it teaches that the wicked are in conscious suffering. The rich man was troubled because of his brothers still on probation; so it can not be the description of suffering after resurrection, and the suffering caused by the flames can not be physical suffering. But whatever may be the imagery employed, it must be interpreted as descriptive of great suffering. And in all this suffering, not a ray of hope came to the rich man. This parable of the rich man and Lazarus is in doctrinal accord with the significant words of Jesus: These shall go away into everlasting punishment, but the righteous into life eternal. (Matthew 25: 46.)

The doctrine of a conscious existence immediately after death necessarily discards the false view of soul sleeping. We have no data or experience from which to judge what the mental capacities of a disembodied spirit are. But there is no ground whatever for the belief that disembodied spirits are in a state of sleep. Such a view is based on materialism, which teaches absolute dependence on matter for any mental activity. But the ground is false and the conclusion not valid. God Himself is pure Spirit, and as such is constantly active. He worketh hitherto. Angels are supposed to be pure spirits, yet they are active, constantly ministering to those who shall be saved. The figurative use of the term "sleep," does not teach the idea of soul-sleeping, for the many plain passages referring to the conscious activity of disembodied spirits prove the theory erroneous.

4. *The Intermediate State is not Purgatorial*

The assumed doctrine of purgatory is taught only by the Roman Catholic Church. It is not found in the creeds of any other Church, although it may be held by a few individuals not connected with Romanism. The Roman Catholic Church teaches that "all who died at peace with the Church, but are not perfect, pass into purgatory." It also teaches that in this state they suffer for sins committed after baptism, longer or shorter, according to the degree of guilt of their sin; and also that the Church has power by means of prayer and the sacrifice of the mass to shorten these sufferings, or to remit them altogether. We reply that the Scriptures teach that righteousness is not by the deeds of the law, but by the free grace of God in Christ Jesus. God alone can forgive sins, and He has not delegated the power to forgive sins or remit punishment to any human authority. We reckon that a man is justified apart from the works of the law. (Romans 3: 28.) Some of the Church Fathers advocated the idea that the intermediate state is a state of purification. Tertullian held the view of a delay of the resurrection from the dead for the benefit of imperfect Christians. Cyprian first expressed the idea of a middle state of purification, and Augustine thought it not incredible. The Romanists have developed these notions into an elaborate system of purgatory. The Scriptures, however, teach a process of cleansing only for this life, and not by purgatorial fires, but by the blood of Jesus applied by the sanctifying Spirit of God.

5. *It is a State of Partial Retribution*

It follows from the teaching of God's Word that the intermediate state must be a state of at least par-

tial retribution. The fact of conscious existence signifies as much. A neutral state is inconsistent with proper consciousness. There must be some realization of either happiness or sorrow. To have a conscious life and be in the presence of the Lord must occasion felicity. On the other hand, to be banished from the Lord into outer darkness must also occasion some sorrowful reflection in a conscious being. However, the fact that reward and punishment are so frequently associated with the resurrection and the judgment leads to the conclusion that neither reward nor punishment is fully meted out in the intermediate state.

We find in the words of Dr. Julius Kaftan the substance of Protestant teaching on the subject of retribution in the intermediate state. We quote him as follows: *"Der Zwischenstand ist daher nicht ein Mittler zwischen Himmel und Hölle. Er ist zwar auch kein volles geistleibliches Dasein. Er schliesst aber die zukünftige Frucht des ewigen Lebens oder des ewigen Todes in sich, ist seliger Friede in der Gemeinschaft mit Gott oder Unfriede in der Trennung von Gott."*[1] Allowing for some loss of clearness in the translation, the Doctor's language means substantially this: The intermediate state is therefore not something between heaven and hell. It is indeed also not a fully body-clothed spiritual being. But it does include the future fruition of eternal life or of eternal death. It includes blessed peace in fellowship with God or the conscious lack of peace in separation from God.

It is very evident that the reason why not more was written in apostolic times on the intermediate state was the fact that believers in Christ were expecting a speedy return of their Lord and Master. The chief concern on the part of some seemed to be that those who had died before the Lord came the

[1] Dogmatics, p. 634.

second time should not suffer any loss when He returned. Paul assures all such, that in the resurrection from the dead all the believers in Christ shall be placed in the same relation to their Lord. To be changed at the trumpet's call will not be more glorious than to be resurrected from the grave. While departed saints are awaiting the redemption of their bodies in the intermediate state, they are in happy fellowship with their Saviour in preparation for the redeemed race.

II. The Second Coming of Christ

Christ's coming into this world for redemption was predicted many centuries before His first advent. In types and shadows and figures and plain prophecy the coming of the world's Redeemer was repeatedly announced. And yet when He came and fulfilled all prophecy, but few of Israel's teachers acknowledged Him as the promised Messiah. In the New Testament there are numerous predictions of Christ's second coming. There can be no doubt but that the eternal Spirit has given us a forecast of some great second coming of our Lord. But prophecy is not history. And now, as in the time of Christ's first advent, men may in sincerity harbor different opinions as to the manner in which these prophecies will be fulfilled. Modesty and wisdom prompt the theologian not to dogmatize as to the details of unfulfilled prophecy. There are some definite truths revealed which we may set forth with confidence, and having done this we shall not undertake anything more. This doctrine has a firm foundation in the Word of God.

1. *Predictions of Christ's Second Coming*

Christ Himself spake to His disciples of His coming again in various senses. On one occasion He said to His disciples: A little while and ye shall not see me, and again a little while and ye shall see me. (John 16: 18.) In this language the Saviour was speaking concerning His appearances to His disciples after His resurrection and before His ascension. On another occasion Jesus said: I will pray the Father,

and He will give you another Comforter, that He may abide with you forever. He adds, I will not leave you comfortless, I will come to you. (John 14: 16, 18.) In this discourse the Saviour doubtless identifies His own coming with the coming of the Holy Spirit.

Again, after Jesus had been speaking of His own decease to His disciples, He said: Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in His kingdom. (Matthew 16: 28.) The coming of Christ predicted in this passage can not refer to His coming for final judgment; for it was to take place within the lifetime of some of Christ's contemporaries. Christ's kingdom came in power on the day of Pentecost, and the coming of His kingdom is His coming. This form of Christ's coming has been repeated many times in the history of the Christian Church. He has come in power in every great revival of religion. We mention as instances of this kind of Christ's coming the Protestant Reformation under Luther, the revival under Whitefield in England, the revival under Jonathan Edwards in America, and the great missionary revival in our day. Christ is now coming in power and His name is being glorified in all the earth.

Christ's final coming for judgment is made the special subject of announcement and explanation to His disciples in His great eschatological discourse. In answer to the questions of His disciples concerning the signs of His coming and the end of the world, Jesus said in the course of His discourse: And they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect, from the four winds, from one end of heaven to the other. (Matthew 24: 30, 31.) In another description of His second coming and

the final judgment Jesus said: When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit on the throne of His glory; and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats. (Matthew 25: 31, 32.)

Other Scriptures make mention of Christ's second coming in various connections. The author of Hebrews says: Christ was once offered to bear the sins of many; and unto them that look for Him He shall appear the second time without sin unto salvation, (Hebrews 9: 28.) Behold He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all the kindreds of the earth shall wail because of Him. (Revelation 1: 7.) Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe. (2 Thessalonians 1: 9, 10.) These passages from the New Testament show that the apostles understood their Lord to have predicted some definite coming accompanied with great power and glory. There is ample Biblical ground for the Christian doctrine of Christ's second coming to judge the world.

2. *The Time of Christ's Second Coming*

It is evident from the New Testament writings that the early Christians thought Christ's second coming was near at hand. Paul found it necessary to warn the Church against certain erroneous views on Christ's second coming. One of these errors related to the time of His coming. It may be that because Jesus connected the destruction of Jerusalem with His

second coming, in His eschatological discourse given on the mount of Olives, the disciples thought that the two events would follow each other in close succession. But the facts are, that neither Jesus nor any of His apostles taught anything definitely as to the time of His second coming. Some passages seem to indicate that even the apostles at least surmised that the second coming of Christ was near at hand. However, sound exegesis will greatly reduce such indications, if not brush them away all together. For instance, the passage in Philippians 4: 5, 6: The Lord is at hand; be anxious for nothing, means plainly that Christ is near as to space, without any reference to His second coming at all. At the same time special warning had been given against any attempt to fix any definite time for Christ's second coming. Jesus Himself said: But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father. (Matthew 24: 36.) On another occasion He said: It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power after that the Holy Spirit is come upon you. (Acts 1: 7, 8.) Paul also earnestly warns the Church at Thessalonica, saying: Now we beseech you brethren, touching the coming of our Lord Jesus Christ, . . Let no man deceive you by any means; for that day shall not come except there come a falling away first. (2 Thessalonians 2: 1-3.) If these warnings had always been heeded, there would not have been so many errors promulgated concerning Christ's second coming.

There is a striking similarity between the predictions of Christ's first advent and those of the second. In both cases the fulfillment of the predictions was more distant and grander than those to whom the predictions first came thought; in both cases there is a

tendency to magnify the material or physical elements instead of the spiritual. In both dispensations God intended to discipline His people by patient waiting. At the time of the first advent pious Jews were waiting for the consolation of Israel. Simeon was a type of many other holy men of Israel in all ages. In like manner in the Christian dispensation many pious and devout worshipers have been waiting for the coming of their Lord. Luther said near the time of his death: "God forbid that the world should last fifty years longer. Let Him cut matters short with His last judgment." Melanchthon put the end of the world less than two hundred years from his time. Calvin's motto was, O Lord, how long? As the inspired Word tells us that God has kept all this knowledge in His own power, we should ever turn away from any idle and curious prying into that which is not revealed, but wisely withheld from us. On the other hand we should devote all our energies to promulgate Christ's kingdom in the earth, and seek above all things to be ready ourselves when He shall appear.

3. *Preceding Events*

In several of His parables Jesus describes the extent of His kingdom. He teaches that it shall continue to spread until it fill the whole earth. In His explanation of the parable of the sower, Jesus said, The field is the world. (Matthew 13: 38.) In putting forth unto His disciples the parable of the mustard seed, He likened the kingdom of heaven to a tree becoming so large that the birds of the air come and lodge in its branches. (Matthew 13: 32.) God's plan concerning His kingdom must be realized before the end come.

It is the plain teaching of the Word that the Gospel shall be preached in all the world before the end come. Jesus said: And this Gospel of the kingdom shall be preached in the whole world, then shall the end come. (Matthew 24: 14.) God's plan for Jew and Gentile must be realized. In God's plan the Jews are destined to perform an important part in the extension of His kingdom. Although as a nation they still reject Christ, yet they shall have a part in making His name known in all the world. Paul says of them: Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. (Romans 11: 25, 26.) The Jews as a nation have not yet turned to the Lord, and we look for such a national event before the final coming of Christ.

According to the Scriptures the kingdom of Christ and the kingdom of evil shall develop together for some time. Then there shall be a period in which the evil, in the person of its head, shall be restrained. This period is commonly called the Millennium because it is figuratively referred to as a period of a thousand years in which Satan is bound. Then follows a period in which the evil shall be permitted again to enter into the conflict with righteousness, This conflict is symbolized by great political convulsions and desolations in the natural world. Let us hear the Scriptures on these subjects without comment.

Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn. (Matthew 13: 30.) And many false prophets shall rise and shall lead many astray. And because iniquity shall be multiplied the love of many shall wax cold. (Matthew

24: 11, 12.) For that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. (2 Thessalonians 2: 3.) But immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, and then shall appear the sign of the Son of man in heaven. (Matthew 24: 29, 30.)

We classify the events described in Revelation 20: 4-10, with these other events that precede the second coming of Christ. In this passage the revelator records a vision of the resurrection of the souls of those who had been beheaded for the witness of Jesus and for the Word of God. These resurrected martyrs are described as reigning with Christ a thousand years. Now a bare literal interpretation of this passage would favor the pre-millennial theory. But this view contradicts the common teaching of the New Testament on this subject. On the other hand, a figurative interpretation of the passage is in full accord with other passages which connect Christ's second coming with the general resurrection. We hold therefore, that this passage, namely, Revelation 20: 4-10, does not describe the events commonly called the second advent and the resurrection, but rather describes a special quickening of the life of the Church militant in the period preceding the second advent. In this period of great triumphs over the power of evil the spirit of the martyrs shall be revived. The reign of Christ in this period shall so completely overthrow the reign of evil that in apocalyptic language the victory is described as a binding of the arch-enemy and casting him into the bottomless pit, so as not to be able to deceive the nations for a thousand years.

IV. The Resurrection

That the New Testament Scriptures plainly teach a resurrection from the dead, every fair-minded reader will admit. A single passage from a doctrinal discourse of Jesus would be sufficient to prove this fact. The words are so plain that he who runneth may read: Marvel not at this; for the hour is coming, in the which all that are in their graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. (John 5: 28, 29.) If we add to this Paul's masterly argument in the fifteenth chapter of 1 Corinthians, we will have sufficient Scriptural ground for the Christian doctrine of the resurrection from the dead. The real question for our consideration is not whether resurrection is taught in the Scriptures, but rather what is the import of the resurrection referred to in the Scriptures.

1. *Essential Elements of the Christian Doctrine of the Resurrection*

It is very necessary for the sake of clearness and definiteness to state positively what the Church understands by the doctrine of the resurrection. The chief points of the doctrine may be enumerated as follows: (1) We teach that in the ultimate stage of human existence all souls will be invested with bodies; (2) That this new body will be so much different from the natural body of this life that it may be fittingly called a spiritual body; (3) That the resurrection period will be introduced by the second coming of

Christ; (4) That nature herself will undergo some kind of change or transfiguration at the time of the resurrection from the dead. In our study of these essential elements of the doctrine, it is well to lay the emphasis on the first and the second.

1. *A Literal Resurrection is Taught in the Scriptures*

That souls are to be invested with some kind of a material body after this present life is plainly taught in the Word of God. There are some Scripture passages that refer to a spiritual resurrection. We understand the words of Jesus in this sense, when He says: The hour cometh and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. (John 5: 25.) A few other passages have a similar spiritual meaning, referring only to a resurrection from a death of sin to a life of fellowship with God. But many other passages must be interpreted in a literal sense. The words we quoted from Jesus (John 5: 28, 29), teach a literal resurrection. Paul utters approvingly the common doctrine of the Pharisees, when he says: And have hope toward God, ... that there shall be a resurrection of the dead, both of the just and the unjust. (Acts 24: 15.) In his great argument on the resurrection he says: For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain, ye are yet in your sins. (1 Corinthians 15: 16, 17.) The resurrection is here brought into such logical connection with Christ's resurrection from the grave, that the two must be understood in the same general sense or else the argument is not valid. Paul touches on the same subject in his letter to the Philippians when he says: Who shall change our vile body, according to the working whereby He is able to subdue all things to

Himself. (Philippians 3: 21.) Many other New Testament passages teach the doctrine of the resurrection from the dead in a literal sense.

We mean by the doctrine of the resurrection of the dead that human souls, after physical death, shall be invested again with a material body adapted to the future life. When we remember that a literal resurrection does not mean that the same atoms of matter that constituted the old body at death must now enter into the resurrected body, in order to secure proper identity, many of the difficulties of this doctrine will disappear. Nicoll says in his life of Christ: "The river runs through the lake, and pursues its way beyond. So the life of faith passes through death and is only purified thereby. As to the body, all that is worth saving will be saved." Other resurrections, such as that of the widow's son and Lazarus, were resurrections to the old conditions of life, and the power of death was not yet fully destroyed. But the resurrection of Christ was the revelation of a new life. A. J. Gordon has said: "Here then is where the lines of Christ's ministry terminate,—in sanctification, the perfection of the spirit's holiness; in resurrection, the perfection of the body's health." It is indeed a comforting doctrine to hold that we shall be invested again with a material body in which to glorify God.

3. *The New Body Adapted to the New Life*

It is most rational to hold that the resurrected body should be adapted to the heavenly and incorruptible life. While we hold that the new body will be composed of some material elements, we do not hold that the same identical body that was laid away in the grave will rise again. This would be a physical impossibility. Our physical bodies undergo corruption

and dissolution. Some are cremated and others are devoured by wild beasts, and there can be no thought of the same identical bodies being brought forth again. Even though it be claimed that infinite wisdom and power are sufficient guarantee that these particles of matter will be gathered again, no matter how widely scattered, yet it must be admitted that a body composed of frail flesh and blood like that of this present sinful body, would not be suitable for the heavenly life. Such a body is in no wise essential to meet the descriptions of the Bible, and withal, is not adapted to the life among the redeemed race. Our bodies are constantly undergoing a change, and the body of old age differs greatly from the body of youth. We can not accept the theory of atomic identity in the resurrection.

The apostle Paul denounces the view of the absolute identity of matter in the resurrected body. In his logical argument he mentions a few well established facts. He takes note of the fact, that in the vegetable world God gives to each plant a body as it pleases Him. He also notices that different animals have different kinds of flesh, and that the celestial bodies differ from the terrestrial. From these facts he draws inferences concerning the resurrection from the dead. His conclusion is a classic in literature and a guide board in theology. He says: So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. (1 Corinthians 15: 42-44.) The Scriptures do not teach that the same particles of matter that constituted this earthly body, shall again constitute the resurrected body. They plainly indicate some connection with this earthly life; there is to be a resurrection from

the grave. But the grave, or the earth, is the common receptacle of all dead bodies. That our bodies shall come from the grave need not mean any more than that the resurrected body be taken from the earth. To gather the material for a new body would not be any more mysterious than to raise up the body of flesh and blood, which we now have, from the dust of the ground. God gave Adam a body from the dust of the ground, and He has likewise given to all mankind a material body from the dust of the ground, and we should not think it strange when God says, He will give us again a body from the dust of the ground to be adapted to a life in the heavenly world. It is not necessary to hold that even a germ or particle of matter be taken in a literal sense from the decayed body in the grave. There is finer material to be gathered from this precious earth. In many respects the body will be new, it will respond to a trumpet call, by what chemical affinity we know not, we only know that it shall be a spiritual body, that is, perfectly adapted to the life of a spirit in the world beyond.

The resurrected body must itself be incorruptible. It can not be subject to dissolution, because it shall be eternal. God who has made the simple elements indissoluble can certainly also provide a body that can not be dissolved by any created force. Again, the new body must be subject to the full control of the spirit. As Christ's resurrected body was fully controlled by His will, so shall our body be subject to our own spirit; for we shall be like Him. It will be a glorious body adapted to serve the spirit that inhabits it. Doubtless it will be far more glorious than we can now understand.

The question as to the time of the resurrection can not be answered definitely. Just as there is nothing given in special revelation on the time of Christ's

second coming, so also nothing is said as to the time of the resurrection. These great eschatological events are generally referred to in the New Testament in this order: second coming of Christ, resurrection, judgment. And it seems at least logical, if not necessary, that Christ's second coming should precede the resurrection, and judgment follow it. When Paul draws on the vegetable and animal kingdoms for analogies for the resurrection, we might be led to think he had in mind a process and an extended era as to time. Reason would not oppose such ideas, but there is not sufficient data on hand to venture any doctrinal teaching on these points. We do not dogmatize as to details, but we accept the plain teaching of God's Word, that our vile bodies shall be changed and fashioned like unto His own glorious body, according to the working whereby He is able even to subdue all things unto Himself. (Philippians 3: 21.)

V. Judgment

Granting that there is a holy and righteous God, the Creator and Ruler of the universe, the idea of judgment naturally follows. That the Judge of all the earth should do right is the conviction of every rational mind. The revelation of God's Word is in full accord with this natural conclusion of man's moral nature. There can be no opposition of reason against a doctrine on this subject that is based on a rational interpretation of God's Word.

1. *Two Kinds of Judgment*

The Scriptures plainly teach that there is a judgment now in process, and that there will be a final judgment at the end of the world. All punishment of individual transgressors in this life, and all manifestations of God's vindicatory justice in the history of nations, must be classed under temporal judgment, or judgment in time. The following Scripture texts refer to this kind of judgment: When thy judgments are in the earth, the inhabitants of the earth will learn righteousness. (Isaiah 26: 9.) He that believeth not is judged already. (John 3: 18.) For judgment came I into this world, that they which see not, may see; and they which see, may become blind. (John 9: 39.) The visitation of God's wrath on the wicked in this life is called the judgment of God. God's holy displeasure of sin issues in judgment. It is worthy of notice that the forms in which these judgments appeared, are frequently made the symbols of judgments yet to come. All temporal judgments, whether physi-

cal or moral, are only partial and incomplete. Judgment is not fully meted out to all in this life. The Scriptures teach that these temporal judgments will be concluded with a final vindication of God's righteousness. States and nations, as such, can be judged only in this life; only individuals can be judged in the world beyond.

In theology heretofore the emphasis has been laid on God's final judgment. The following passages refer to the judgment that shall be administered at the end of the world: He hath appointed a day, in the which He will judge the world in righteousness by the man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead. (Acts 17: 31.) For we must all appear before the judgment seat of Christ; that each may receive the things done in the body, according to that he hath done, whether it be good or bad. (2 Corinthians 5: 10.)

2. *The Judge in the Final Judgment*

The eternal God is judge. He is acknowledged the judge of all the earth in the Scriptures. Shall not the Judge of all the earth do right? (Genesis 18: 25.) However, God's judicial activity is exercised through His Son. The Saviour Himself declared that He had been appointed judge. He said: The Father judgeth no man, but He hath committed all judgment to the Son. (John 5: 22.) The Divine wisdom in committing all judgment to the Son of man is manifest from the very nature of the office. It is because He is the Son of man, that God hath given Him authority to execute judgment. (John 5: 27.) In order that judgment may not fail in its purpose, it is necessary that it be intelligible to those who are judged. Christ's hu-

man nature is the channel of the highest possible revelation. His human nature enables men to understand the law and also to appreciate in a measure the great love of God. With this understanding of God's requirements and some knowledge of His holy purpose, judgment is rendered intelligible. In the second place, the union of the human nature with the Divine secures the essential qualifications of a judge of all mankind. It is expected of a competent judge that he understand the law, and that he have full knowledge of the conduct of the party before him for justice; he should also be free from all influences that might in any way deflect the scales of justice. Jesus, the God-man, possesses all these qualifications. Having all power given unto Him, He fears no opposition; knowing the law and the human heart perfectly, He can render a righteous sentence immediately; since His own heart is full of compassion, His judgment will have regard to man's highest good. He can sympathize with the sinner, because of His own purity. A sinful judge can not sympathize with the wicked; for sin hardens. But the Son of man who Himself is absolutely pure and holy, can enter fully into sympathy with every human soul, and no one need fear that any injustice will come upon him because of an incompetent judge.

3. *Nature and Purpose of the Final Judgment*

The nature and purpose of the final judgment are closely connected. The purpose can not be clearly understood without a general knowledge of its nature. The Scriptures portray the final judgment with dramatic vividness and great intensity. Superb symbolism is often used in describing it. In our interpretation of the Scriptures the same hermeneutical principles must be applied in formulating doctrine on final

judgment as on any other subject. We must bear in mind that the literal meaning of a term or expression must give place to the figurative meaning, whenever reason and consistency require it.

The final judgment is not executed in the form of a trial or investigation; this is not the nature of Divine judgment. It consists rather of a sentence proceeding from the judge. The purpose of final judgment is not to determine merit or demerit, or to establish character. The deeds done in the body do all this, and they are fully known by the judge, who has perfect knowledge of all. We must also bear in mind that a temporal judgment of longer or shorter duration precedes the final judgment, and that to an omniscient judge the condition of all moral creatures is fully known. The main purpose of final judgment is the consummation of the judicial process now going on in the world, and the final manifestation of character. To this must be added as a sanction of the sentence, the rectification of all disparity between merit and condition, and the assignment of reward and punishment, according to the deeds done in the body. The final judgment will offer the occasion for completing the separation of the evil from the good. The tares will be gathered, bound into bundles, and cast into the fire. Whatever is not worthy to be incorporated into the eternal kingdom of God will be cast out.

It is ultimately character that determines the issues of the final judgment. The deposit of character made in this life determines destiny for the future life. Doubtless the development made in the intermediate state will contribute much to the glory of God, nevertheless the intermediate state can not be regarded as probationary in its nature.

The purpose of final judgment is plainly, the manifestation of character and the assignment of destiny. This is a necessary step toward the final consummation. There is nothing covered that shall not be revealed, and there is nothing hid that shall not be known. (Luke 12: 2.)

There are certain elements in human nature that prepare every subject for the judgment. In the first place, memory will prepare every one to receive the final sentence pronounced by the judge. It is thought by some that in the great day of judgment memory will embrace all the events of the past life, will embrace them all in rapid succession, and will embrace them continually. Whether this view is tenable or not, it is very evident that memory will play an important part on the judgment day. Already in this life conscience involuntarily anticipates punishment for wrong committed. We hold that in that great final assize conscience will be the prevailing element in human consciousness. Then there is that psychological law according to which every thought and deed makes an indelible impress on moral character. The expressions of moral character will be impressively evident in the day of judgment. As God makes use of natural and spiritual forces to work out His world plan, we readily accept the view that these natural operations of the mind will be utilized in the manifestation of character in the judgment day.

4. *Future Punishment*

We have said that the purpose of a final judgment is the manifestation of character and the assignment of destiny. We now add that the ultimate aim of all judgment is to express what God is. We hold that even the punishment of the wicked will in some way

express what God is. It follows then, that the nature of future punishment must be such as will in reality and consistently express what God is.

That the destiny of the wicked in the future life will be of the nature of punishment appears evident from arguments of reason. This reality of a moral government demands some kind of punishment for the transgressor. The sense of a supreme moral ruler is a general endowment of human beings. Even the Gentiles, whose moral sense is more or less perverted by sin, are in matters pertaining unto responsibility a law unto themselves. Their conception of a moral government includes the idea of punishment for the wrong-doer. The idea of reward and punishment, according to merit or demerit, arises spontaneously out of human consciousness, and must be accepted as a truth of reason.

Moral government can not endure without a law of equity. This truth may be overlooked for a time, but it can not remain under cover, it manifests itself again with new force. The foundation of moral government is law in equity. In this life men do not all receive their just dues. Some of the vilest criminals go unpunished. Reason therefore demands that in a future life the law of equity balance accounts with this life. Some men have been led to doubt whether there be a supreme moral head of the universe, when they found that in many respects, as it happens to the evil, so it happens to the good. Such a doubt would be justifiable, if the future brought no retribution.

In order that the law of equity, the prinicple of righteousness, which is the foundation of moral government, be manifest and remain in force, it is necessary that the future destiny of the wicked be of the nature of punishment. This idea of justice is fully set forth in the teaching of the Bible. We need to cite

only a few texts of Scripture: And many of them that sleep in the dust of the earth shall wake, some to everlasting life, and some to shame and everlasting contempt. (Daniel 12: 2.) These shall go away into everlasting punishment. (Matthew 25: 46.) And shall come forth; they that have done good, unto resurrection of life, and they that have done evil unto the resurrection of damnation. (John 5: 29.) Whatever may be the final destiny of the wicked, whether a weakened personality, loss of freedom, demoniacal associations, sense of Divine disapproval, or mental suffering of any kind, it must be viewed as a punishment inflicted in a righteous government.

VI. Heaven

It is an evidence of Divine wisdom that more is said of future blessedness in the Scriptures, than of future punishment. It is indeed grace to the wicked, to warn them of the misery to which their course is leading them; but it is certainly also a great blessing for believers that they be encouraged by light from the celestial city. It seems as though God had thrown out the most powerful and attractive incentives to perseverance in the faith by His inspiring descriptions of heaven. We now take up our last division under Eschatology, and in order to combine brevity and completeness, we shall be content to give a bare outline of the subject.

1. *Heaven a Place and a State*

It is not possible to speak in detail of heaven as a place. Place may not signify the same for a glorified and spiritual body, as it does for a body of flesh and blood. We do not know how disembodied spirits exist, nor do we know where is the place of the abode of the resurrected saints. However, we agree with William Newton Clarke when he says, "But we do know that God's judgment assigns men to the states in which they ought to be, and that state involves a place, so far as may be necessary."[1] Whatever may be the metaphysical quibbling about the idea of a place for heaven, the Scriptures and human reason support our view. Jesus said: In my Father's house are many mansions; if it

[1] An Outline of Christian Theology, p. 470.

were not so, I would have told you; for I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, ye may be also. (John 14: 2, 3.) The most natural and only rational interpretation of this beautiful saying of Jesus is, to hold that He had in mind some place as a local habitation for Himself and His disciples, where they would dwell together in happy fellowship.

If the resurrection body be constituted of glorified material substance, as we hold it shall be, then it follows that it must have a local habitation. Christ's Divine and human natures are indissolubly connected. His human nature includes a glorified body; this body can not be omnipresent, it must have some limitations as to space. Christ's presence is essential to heaven; for we shall be with Him in glory. It follows that heaven must be a place to secure the presence of Christ. All the saints also shall have a resurrection body, and in this state they shall have communion with Christ and with each other. To have a body and meet another body, requires space. We can not conceive of saints having a real material body without being in space. It is not thinkable. Finally if a beautiful locality adds anything to the joys of heaven, it is certainly rational to hold, that a perfectly good God, in His plan of the universe, would provide such a place for His saints in glory. To what purpose would be all this waste of space, if not to make room for beautiful mansions for the redeemed race? We may not be able to draw a map of heaven; the lines of earth may not be suitable nor human terminology adequate to describe it. We know only in part; we shall soon know even as we are known.

2. *The Beauty of Heaven*

Since heaven is the place of reward for the righteous, it is certainly most fitting that it be a beautiful place. The Bible describes the home of the blest as being very beautiful; for grandeur and sublimity its descriptions can not be excelled. It is a law of nature that the various orders of sentient beings be furnished with places of refuge or homes according to their gradations and according to their capacity for enjoyment; so we find that the higher the order of being the higher and better is its habitation. In this world man has his home under the same law, in accord with his higher endowment, he has a better and a more richly furnished home than any other creature on this earth. It is but natural to conclude that in his future life, when he shall be clothed with a glorified body, his home will be correspondingly more beautiful.

Revelation employs the finest imagery the human tongue can commmand to describe heaven. The apartments of heaven are spoken of as mansions that are prepared. The most costly of earthly material is used as symbolism of its durability and beauty. There are gates of pearl, and streets of gold. The city of heaven is described as a bride adorned for her husband. Then again, heaven is described as a beautiful park through which there flows a river of water, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of this heavenly Eden is planted the tree of life bearing twelve manner of fruits, and yielding fruit every month. The leaves of the tree are for the healing of all nations. There shall be no night there, and they need not the light of the sun, for the Lord Himself is the light of the city of God. Whatever figurative language may be employed to describe the revelator's vision, it must be admitted that that which

the Lord has prepared for His faithful servants far surpasses all earthly beauty and grandeur.

3. *The Blessedness of Heaven*

As the Biblical terms that describe the beauty of heaven are rich and profuse, so also are the terms that portray the blessedness of the saints in light. They shall be at rest. There remaineth therefore a rest to the people of God. (Hebrews 4: 9.) This does not mean inactivity, but perfect freedom from all anxious care. The inhabitants of heaven shall be free from all the sufferings of this earthly life; sickness, sorrow, pain and death shall be banished from that beautiful city. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. (Revelation 21: 4.)

The society of heaven will constitute an essential element of its blessedness. There will be blessed communion with God the Father, mediated through Jesus Christ. Fellowship with Christ, in whatever form it may be realized, will be supreme delight. The society of the pure and holy will contribute a large part of the felicity of every one that has washed his robes and made them white in the blood of the Lamb. While we tarry in this earthly tabernacle we enjoy the society of those saved from sin, much more shall we delight in the fellowship of the purified in heaven. The worship of the saints in heaven will be perfect. The song of redemption will fill the corridors of heaven with the sweetest music. When our hearts are perfectly attuned to the melody of heaven, we shall be filled with delight as the prolonged choruses of the sanctified bring praises unto Him who has redeemed us with

His own precious blood. The absence of all evil, and the affinity of soul with all that partakes of the holiness of God, will make the cycles of heaven one continuous stream of rejoicing.

4. *Employment in Heaven*

Redeemed souls in heaven shall rest, but not be inactive. The question naturally arises, What is the nature of the activity of the inhabitants of heaven? The righteous shall enter into *eternal life.* We should, first of all, emphasize the fact that the life beyond will be a *real* life, a life consisting of the noblest activities of the soul. We have not sufficient data for a full description, but the very nature of a heavenly existence supports the view, that the life of the blessed will be a life full of moral activity and spiritual development. The activities will be such as naturally proceed from our religious nature, and not wholly unlike the activities that formed and developed character in this life. Moral action will be as constant and as necessary in the life beyond as in this life.

There will be activities of intellect, sensibility, and will, dominated by a moral trend. We shall know, and increase in knowledge. There we shall know ourselves better, and also know more of the physical and moral universe. This knowledge will open to us new fields of interest; for we shall understand more fully and appreciate more highly the fact, that all reality contributes to the glory of God and to our happiness. There will be ample occasion for volitional activity; for a free self-conscious being must exercise his own will to live a real life. To be deprived of freedom in heaven would be a deprivation which would mean degradation rather than exaltation. Our religious life will not change in its essential qualities when we

pass the bar; it will consist essentially of devotion to Christ, supreme love to God, and equal love to our fellow saints in light. It follows that we shall continue in the activity of our natural mental and moral factulties as we employed them in this earthly life. So far as we may know, no new psychology need be written for heaven.

In heaven character is still maintained and developed. To suppose the contrary would be to eliminate the most essential qualities from personality. There must be a sense of right, and a sense of responsibility to do the right. The will must also be active in doing the right. No one can bear the thought of being a mere automaton. There could be no real worship of God without the exercise of intellect, sensibility, and will. There could be no fellowship with any other personal being without the activity of the faculties of personality. If in this life truth makes us free, it follows that, when in heaven we shall have a better grasp of the truth, we shall at least not lose our freedom.

These consideration establish one great central truth, namely, that in heaven there will be responsible activity. As moral beings, the sense of right, and obligation to do the right, will remain; and a free identification of self with the right will constitute a chief element of heavenly bliss.

The question naturally arises, Shall we hold that it is possible for any of the redeemed ever to be cast out of heaven? Such a possibility is conceivable, but it does not follow that such will be the case; for reason and revelation give a negative answer. In the parable of the rich man and Lazarus, it is said: Between us and thee there is a great gulf fixed; so that they which would pass from hence to you can not; neither can they pass to us, that would come from thence. (Luke 16:

26.) It will hold good in the future life, as it does for this present life, that within a definite circle, determined by the omnipotent God Himself, destiny will be fixed. In perfect accord with this principle, the revelator says of the time near at hand: He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. (Revelation 22: 11.) We certainly hold that a rational interpretation of the Scriptures affords solid ground for our faith, that in heaven we shall be engaged in self-determined progress, and that at the same time there will be no possibility of our falling from grace or losing heaven.

It may not be amiss to say that our conception of the redeemed, as to their moral responsibility and impeccability, is like to our view of Christ's earthly life; namely, that Christ was a free agent, and yet it was impossible for Him to sin or deviate in the least from the will of His Father, because the Divine and human natures were indissolubly united in Him. The redeemed in heaven will have passed their probation and the gates of the city will be forever closed.

It calms our troubled souls to know, that even here below, with all the allurements of this evil world about us, there is no power that can snatch us out of the hands of our Father in heaven. It will also add greatly to the joys of heaven to know, that while in the enjoyment of personal freedom, we are yet safe and secure in the eternal fold of God.

Concluding Word

As we conclude our study of Systematic Theology, we are keenly sensible of the fact, that some problems remain unsolved. We can not hope to attain absolute knowledge of God and His ways with men. We rejoice in the fact that there is more to learn; we would not wish to live without some goal of attainment before us. So we shall not cease to be students of theology while in the flesh. And if it be the will of God, we shall be glad to continue our delightful employ in the life beyond. There under the leadership of some of the great master minds of the ages, or at the feet of Jesus, our adorable Redeemer, we may make discoveries of truth that will flood our souls with endless delight

Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen.

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